

R.

THE
ROMAN-CHVRCH'S
DEVOTIONS
VINDICATED

From Doctour Stillingfleet's
mis-representation.

By O. N. a Catholick.

Io. 3. 8.

*Spiritus ubi vult spirat : & vocem ejus audis : Sed nescis
unde veniat , aut quò vadat : Sic & omnis , qui
natus est de Spiritu.*

I. Theff. 5. 19.

*Spiritum nolite extinguere , Prophetias nolite spernere ,
omnia autem probate.*

M. DC. LXXII.

R

THE
ROMAN-CHVRCH'S
DEVOTIONS
VINDICATED

From Doctour Stillingfleet's
mis-representation.

By O. N. a Catholick.

Io. 3. 8.

*Spiritus ubi vult spirat : & vocem ejus audis : Sed nescis
unde veniat , aut quò vadat : Sic & omnis , qui
natus est de Spiritu.*

I. Theff. 5. 19.

*Spiritum nolite extinguere , Prophetias nolite spernere ,
omnia autem probate.*

M. DC. LXXII.

THE
ROMAN CHURCH'S
DEVOTIONS
VINDICATED

From Doctor Stillingfleet's
misrepresentation.

By O. N. a Catholic.

1677.

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard.

1. Thell. 2. 10.

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard.

1004:77

2271:81

M. DC. LXXII.



THere is nothing (*Pious Reader*) wherein a Christian can receive a greater damage in order to Salvation, then to be any way misinformed, or prejudiced concerning *Prayer*: and too much pains cannot be taken in endeavouring to satisfy all doubts and scruples raised on this subject. I have therefore thought fit to enlarge myself in this ensuing discourse, not only in discussing punctually page by page that part of *Doctour Striking fleets* late Book that handles this matter, but also in premising (for the *Readers* benefit) a more Generall Account of the *Church's Doctrine* and *Practice* herein; as being the most fundamentall part of a Christians Duty, and wherein Man, whilst here on earth, entertains a nearer conversation with Heaven; as also the instrument, by which he derives from thence all other *Graces* and *Blessings*, Spirituall or Temporall.

§. I.

And here I may first say this, in my entrance vpon this task; that there is no part of Religion, wherein the *Roman Catholick Church* might think herself more secure from blame and censure; and wherein her extraordinary care and prudence for the right Guidance of her children in this Holy exercise (as appears by the great store of writings vpon this subject) doth more deserve praise euen from her Adversaries; all Sects borrowing from Her, *Rules* and *Patterns* for *Prayer* and *Meditation*;

§. II.

The Roman Church's

as the Catholick Books on this subject translated and rendred common among them do abundantly witness. For, from whom can they learn these so well, as from those, who most practise Prayer? and who are they, but those who also use solitude and Retirement, and a sequestration of themselves from all unnecessary secular affaires, to attend altogether on this Holy exercise, who renounce all worldly wealth, and prevent the trouble of a conjugal life, of children, family, and the like, and so both the cares of this world, and the necessary causes thereof, that so they may calmly and quietly entertain a closer communication with God, and have their *conversation in Heaven*, whilst here on Earth: Or to use the Apostles language, 1. Cor. 7. *that so they may give themselves to Fasting, and Prayer.* ver. 5. *may be without solicitude* ver. 32. *may take care only for the things of the Lord, how they may please the Lord.* 1b. *and that they may attend upon him without distraction* ver. 35. Which they doing, I hope it may seem no wonder, if God also use a greater familiarity towards them, delight to be with them; he and those of his Court; and shew them greater Kindnes, who love him more (or nothing but him:) and whom also he loves more: who is no mans debter in love; and who also loveth first, otherwise they could not love him at all; & *magis amat, & ante.*

§. III.

To begin then first (by the assistance and inspiration of the Holy Spirit, without which we can do nothing) with a more generall explication

Devotions Vindicated.

9

plication of this matter, to render the following *Animadversions* on the *Doctors* book more intelligible,

1. **H**ere those supernatural, and extraordinary *Graces* and Favours that are vrgd against this Church as meer *Fanaticism*:
 'Namely Visions, Revelations, Predictions of things to come, Knowledge of things done in Absence, Knowledge of other mens thoughts, science infused, Hearing interiour Words spoken in the Soul,
 '*interiour apparitions of *Saints*, and *Angels*, * See S. and our Lord, (Such as happened * to *S. Paul*, *Austin. De*
 in the Temple; At *Corinth*; when he suffered *Civit. Dei*,
 shipwreck; to *Ananias*, to *Philip*, to *Cornelius*, *l. 16. c. 6.*
 and others) *Extasies*, *Rapt*s, an extraordinary in *Ezech.*
 'sense of the Divine presence in the most inte- *Hom. 2.*
 'riour part of the Soul, or Spirit, suspension *Act. 22. 16.*
 'of the senses, and of the Discursive operations of the interiour *8. 9. 7.*
Faculties, called by the *23. 9. 10.*
 Fathers *Contemplatio*; *Transformatio*; *unio, Dei* *3. 26. 10.*
sensus, gustus, tactus; *Amplexus*; *Osculum*; *ingressus in Divinam Caliginem*; *introductio in Dei*
cellaria, in cubiculum; *raptus, mentis excessus*;
 and the like: These, I say, and much more that might be named, and much more then can be very intelligibly expressed to the vnexperienced, are willingly confessed not unfrequently to have hapned to Men of a more holy and innocent life, and Persons especially much addicted to *Solitude*, and *Prayer*, within the Communion of the Catholick Church in all Ages. The Ecclesiasticall Histories

6 The Roman Church's

stories are full of them, not only the Modern, but those of the more ancient and Primitive times.

§. IV. Whereof he who doubts may read the relation S. *Dionysius Areopage** makes of S. *Carpus* :

* *Epist. ad Demophilus*. The life of S. *Antony*, written by S. *Athanasius*, the reading of which was partly a

* *Confess. l. 1.* cause of the conversion of S. *Austin* : * the life of S. *Paul the Hermite*, *Hilarion*, *Malchus*,

8. c. 6. and others, written by S. *Hierem* ; to which may be added the strange relation he makes of what hapned to himself, in his Epistle to

* *Epist. 22.* *Eusochium* ; * The lives of the Syrian and Egyptian Monks, and Hermites living in perpetual retired solitude, and Prayer, related by Theodoret,

* *Historia Religiosa.* * *Cassian* * and *Palladius* : * The life of S. *Gregory Thaumaturgus*, (and in it the famous

* *collationes* vision he had of the Blessed Virgin, and S. *John the Evangelist*,) The life of S. *Theodorus*, and S. *Ephrem*, written by S. *Gregory Nyssen* : The

* *Historia Lausaca.* life of S. *Ambrose* by *Paulinus* ; and what S. *Austin*, saith of him, in his *Confessions l. 9. c. 7.*

and *De Curâ pro mortuis cap. 17.* as also of *John the Egyptian Monk Ibid.* and *de Civit. Dei. l. 5. c. 26.* The life of S. *Martin* by *Severus Sulpitius*, who lived with him, and of a noble

Roman become a Monastick: Of several Sts. and Martyrs by S. *Gregory Turonensis* : of S. *Benedict* by S. *Gregory* : of our English Saints by S. *Bede*,

not long after the generall conversion of England, nor before his own times : Of S. *Malachias* by S. *Bernard*, his intimate acquaintance: and again of S. *Bernard*, by some Abboss,

his familiar Friends: of S. *Francis* by S. *Bona-*

venture

Devotions Vindicated.

7

venture, who lived immediatly after his time. I descend no further to later times, because, possibly, they may have with Protestants lesse credit.

These are the lives of such as were universally reputed *Saints* in the Church of God till the late Reformation; Written also by *Saints*, or Persons of an vnblemished credit; many of them Contemporary, or also acquaintance: and, so, who might better know the truth of what they writt. Now in these lives may be found frequent mention of *Visions*, *Revelations*, *Rapt*s, and the other forenamed extraordinary *Divine Graces* and Favours: and all these stories very consonant one to another: Such as the latter times relate, and such as are now still pretended, Such do the former: and all much agreeing with those mentioned in the Holy Scripture; and this *uniforme Experience* of the operations of the Holy Spirit grounding an *uniform Doctrine* of the *Mystical Divines*. And the same matter of Sport or derision, this *Authour* finds in *S. Gregory's* story of *S. Benedikt*, or in *S. Bonaventure's* of *S. Francis*, the same he may in all the rest, if he wil take the pains to bring them also vpon the stage, and dares continue his play with such Holy things, exposed to the Atheistical, and Profane. He that will say, all these Relations are feigned by the Historians (I say *All*, for if *some* of them only be true, it serves our purpose, by these to justify the like) against the Faith of Church History, and Tradition, and the eminent Sanctity also of the Relaters

S. Va

Relaters, may proceed, for any thing I know, a litle further; and say, that *Christianity* (depending also on *Tradition*) is so; and he, who, granting them not forged, yet calls them *Enthusiasmes*, or frauds, and *delusions* of the evil Spirit, must make the Holiest lives that have appeared in Gods Church to have bin the greatest impostures; and these deceits also to have bin seconded with the Gift of *Prophecy*, and *Miracles*; which, in like manner, occur in the same stories; and these latter serve to justify the former.

§. VI.

Meanwhile, because *Deus non facit saltem omni nationi*, and *mirabilia sua non manifestat illis*, these are become a wonder to other Sects, who, from altogether wanting them, first disbelieve them; and, from this, proceed to despising them; and now at last, it seems, to reproaching them, (according to those *Jude 10. Quaecunque quidem ignorant, blasphemant*) and reducing them to *Fanaticisme*; as if, after themselves have bin so much molested with it, it were some consolation to them, that their Neighbours had a share, or, that, being deeply over-run with this yellow jaundise, they can now see, abroad, no other colour. But, the application they have made of this name, here, to the Catholicks is somewhat like an ill sort of Argument, that, by proving too much (that is, all *Antiquity* Fanatic too) proves nothing; Nay renders the imputer of it a Fanatick; if a Private Spirit, opposing the Publick one of the Church of all Ages since the Apostles, may be called so.

But

But with whatever terms of reproach these Divine Favours are blasphemed by Strangers to them, it hath pleased his Divine Majesty in all times to honour his Church with them; and to convert many to the Christian Faith by them; and she must with all gratitude profess them; and particularly, that not without these *Divine Inspirations*, though also more principally upon the *Evangelicall Counsels* delivered by our Lord, and his Apostles, as also the precedent Examples of Scripture-Saints, all the Orders of *Religion* in any Age, that are erected in, and allowed by, the Church, have bin founded.

A speciall *Means* also for obtaining such spirituall and extraordinary Favours from God (the effects of which are admirable as to advancing a soul in all Christian Perfection and vertues, whether respecting Gods service, our own, or our neighbours, good) is affirmed to be (besides a watchfull guard for keeping the Conscience clean, as much as may be, not only from Mortall, but also venial sin) much frequent and continued *Vocal*, or *Mental Prayer*, much *Solitude* and *Mortifications* of our flesh, and *Abstraction* of our thoughts and affections from any creature, much *Recollection* and withdrawing from abroad into our selves, *accedentes ad cor altum*, and *querentes* Psal. 63. 8: *regnum Dei intra nos*; much *Meditation* on Luk. 17. 21 such selected subjects, as may rather enflame our affections, then increase our Science; and when once we find these enkindled, the endeavouring a *Quiescence*, as much as we can

§. VII.

B from

from former *Discourse* (these actions of the Brain, and Intellect, now hindring the Heart and Wil,) and the bringing ourselves rather to a simple *Contemplation*, to exercise acts of *Love*, adhere to, sigh after, and entertain the Divine Object thereof. And here, if his Divine Majesty please to advance us any higher, to such *Unions*, with him, as are not in our power, and wherein we receive rather, then act, and he operates in vs rather, then we our-selves, we embrace them with all humility, and gratitude; if otherwise we acquiesce in our best endeavours, and longing after him with patience; though enabled also to these only by his *Grace*. This our Spirituall and Mystical Masters teach vs; and this, after this way, which these men stile *Fanaticisme*, and *Enthusiasme*, We endeavour to procure a more strict acquaintance, and converse with God, and herein to follow the example of our *Fore-fathers*.

2.
§. VIII.

IT is also freely confessed that many of those *Supernatural* Communications of his Divine Majesty to some of his choicest servants in *Prayer* are so sublime and high, as that they are described by them, not without great difficulty, and *un usall* expressions (some of which this Author hath glean'd up, and put some-what vntowardly togeather, but so, as they best made for his purpose;) expressions not so wel vnderstood but only by Such as have experienced such favours; which also happen to be very few. *Qui spiri-
ritualis*

Devotions Vindicated.

II

qualis est (saith S. Bernard in relating his own experience herein, of which more anon)

‘*a non me despiciet: qui minus, non me intelliget.*’ a In Can-

‘And, to Pope Eugenius: b *Queris, Quomodo?*’ tica Serm.

‘*si Sanctus es, nosti; si non es, esto; & tuo experi-*’ 73.

‘*mento scies.* And in *scalâ Claustrali.* c *Inexper-*’ b De Con-

‘*alia non intelligunt, nisi ea expressius le-*’ fid. l. 5. c. 2.

‘*gant in libro Experientia, quos ipsa docet*’ c C. 4.

‘*unctio.-- Quod nec abscondi potest, nec*

sermonibus aperiri, saith S. Gregory d of the d De Mo-

same Grace. And S. Austin. e *Pulchritudinis* ral. 24. l.

ejus contemplatione beatissimi, qua, nisi Sancto- 5. c.

rum intellectu, percipi non potest. Yet not with- e De Mo-

standing this, the persons who have received ribus Ec-

such heavenly Caresses have bin induced, as

Wel as they could, to declare them to others,

(though with much reluctance of their hu-

mility) upon a triple account. 1. Either in-

duced to discover them in *Confession*, out of

feare of some delusion in such extraordinary

elevations (as is well known in the long

triall of that great *saint* of God, *Teresa*, whose

praises are spred through the whole *Church*

Catholick) so to be assisted with the Direction

of their Superiors. Or. 2. (after they

were confirmed, that these were from God

by many most vnquestionable notes thereof)

declaring these, and the noble effects of them

for the great advancement in us of all

Christian vertues, out of their great ardour

of Charity, to excite many others to the like

assiduity of *Prayer*, *Solitude*, *Recollection*, &c.

by which means themselves attained them;

yet so, as not, for this, to omit any duty to

B 2 others,

others, to which either *Obedience* or *Charity* obligeth them. Or. 3. publishing them also for the instruction of their Scholars, how they are to behave themselves with most profit and advantage, when they should happen to arrive to the receiving of the like; wherein at the first Novices are wont to be troubled with many fears, scruples, and jealousies. Such extraordinary and *Supernaturall* Illuminations, Inspirations &c. we then must acknowledge not unfrequent in the Catholick Church. They occur every where in the *Ecclesiasticall* Records of latter and former times; and tis too late now generally to cry them down. And these we find also ordinarily not conferred, save on such persons, as are also registred there to have bin very eminent for the Sanctity of their lives; and among other vertues much addicted to *Prayer* *Solitude*, and *Contemplation*; and lastly a many of them Such, as we see, before Protestancy was borne, set down in the Churches Kalendar, for Saints; So that if these things must be stiled *Fanaticisme*, we find, that the holier the Persons, the greater Fanaticks.

§. IX. ^{3.} 3. WE earnestly contend, therefore, that all pretence whatsoever of such high, and *Supernaturall* elevations cannot be justly charged as *Enthusiasme*, or *Fanaticisme*; that is, as proceeding either from the suggestions of the evill, or of our own Spirit, or also as feigned only, when indeed we have none such: Such a generall charge I say cannot

cannot be made without much temerity, and I am afraid, without blaspheming the Holy Ghost, (a crime, we know, of what weight;) especially when such a Censure proceeds point blank against the judgment of the Church, to whom the publick discerning of Spirits is committed.

For, thus, for example, S Paul, if his *Apostle-ship* did not privilege him, must have bin declared clearly a *Fanatick*, when he saith, that the Gospel, which others learnt from the instruction of the Apostles, he received from our Lord meerly by *Revelation*; and again Gal. 2. 2. that he went vp to Ierusalem, at such a time, by *Revelation*, and when, in his speech to the Iews Act. 22. he pretended a vision he had as he was praying in the Temple, and elsewhere frequent and long Colloquies with our Lord (see Act. 22. 17. &c. 26. 15. 16. 17. -- 2. Cor. 12. 19.) and, when we are told so often of the Holy Spirit speaking to him, and others. * (doubtless by some interiour voice, or other signification clearly discerned by them to be from God:) when again he relates his *Rapt*, his alienation from his Senses; and, uncertain whether, from his Body; and his hearing *ineffable words*. And the strange joy and transport of mind he received from these things was so great and extraordinary, as that it seems it was necessary to be allayed and qualified with some counter griefs, I say how could he escape the imputation of a *Fanatick*, on these terms, but that he was an *Apostle*?

In

§. X. In the old Testament also the *sons* of the *Prophets*, and other Saints must have incurred the same censure, in whom may be observed many Supernaturall and wonderfull operations of the same Holy Spirit, whereby they were put at certain times into suddain Extasies, and Raptures, into strange, and unusvall actions, and agitations of their Bodyes (for which to avoid tediousness, I desire the curious Reader to view. 2. Sam. 6. 14. Pl. 26. 6.-- 2. King. 4. 35.-- 2. 16. compared with. Act. 8. 39. and 1. Kings. 18. 12.-- Ezech. 3. 12. 14. 2. King. 9. 11.-- 1. Kings. 20. 35.) so violent, that Saul (when in their society possessed with the same) is said to have stript of his clothes (that is, his vpper garments) and to have lien down all night vn clothed, being wearied with those strange motions. They in these Raptures not only fore-telling things to come. (2. King. 2. 3. 5.) but conceiving, and on a sudden (after an unusvall manner) dictating Psalms, Songs, Praises of God, or explication of some Mystery, or former Prophecy, like those vnder the Gospel. 1. Cor. 14. 6. See. 1. Sam. 18. 10.-- 1. King. 18. 29.-- 1. Chron. 25. 3. compared with. 1. Cor. 11. 5. And this *spirit* then, as now, did more ordinarily thus inspire persons prepared by Studies, and exercises of Devotion in Schools, and Solitudes for this purpose. Amongst which means one was calming or charming, and abstracting the Mind by Musick 1. Sam. 10. 5.-- 16. 16.-- Psal. 43. 4.-- 2. King. 2. 15. and we know, what use, herein, the Holy Prophet

Devotions Vindicated. 15

Prophet David made of his Harp. And, in these strange accidents, there wanted not those then, who esteemed, and called them no better then *Madmen*. 2. King. 9. 11. But these Scoffers, then, were no *Divines*. And it is well, that these Saints are, now, secured from Such derision by being Scripture Saints. But then S. Austin, for example, having no such priviledge, I see not, but that he must be one of the Society of these new Fanaticks if it were but for his *Tolle lege*, * that he heard * Confess. in the Garden, as if some boys were singing 8. l. 11. c. it, vpon vvhich Fancy he left of the thoughts of a wife, and betook himself to a Retired, and Monastick life. Neither can his holy Mother *Monica* escape the censure of one of this *Authors Historicall Gossips*: of whom this her son testifies; * That she had frequent * See S. *Visions and Revelations*, one of them concern- Austin Confess. 1. ing his own becomming at length a Ca 3. c. 11. l. tholick: so that he obserued, that, vvhén 6. c. 1. God was pleased to effect it, she was not much 1. 6. c. 13. moved vvith the news thereof, because before assured of it: Insomuch as that, vvhén S. Austin had a purpose of marrying he requested her Prayers to God concerning it *Vt ei per visum ostenderes aliquid de futuro matrimonio*. And, she having only some imaginary ones, he tells how she slighted them. *Dicebat enim* (saith he) *discernere se, nescio quo sapore, quem verbis explicare non poterat, quid interesset inter revelantem Te, & animam suam somniantem.*

To bear this Saint company I vvill begg §. XI.
leave

leave to add, both for the Antiquity and particularity of it, vyhat Tertullian relates, of another pious vvoman Well known to him, in his book *De Animâ*. *Est hodie* (saith "he) *Soror apud nos Revelationum Charismata* " *sortita, quas in Ecclesia inter Dominica Solen-* " *nia per Extasim in spiritu patitur, conversatur* " *cum Angelis, aliquando etiam cum Domino;* " *& vides, & audis Sacramenta, & quorun-* " *dâ corda dignoscis, & medicinas desideranti-* " *bus submittit. Iam vero prout Scriptura legun-* " *tur, aut Psalmi canuntur, aut adlectiones* " *proferuntur, aut petitiones deleguntur, ita* " *inde, Materia Visionibus administrantur. Forte* " *nescio quid de Anima diserneramus, cum ea* " *soror in spiritu esset. Post transacta Solennia* " *dimissa plebe, qua usa solet nobis renunciare* " *qua videris, (nam & diligentissime differun-* " *tur, ut etiam probentur) inter cetera, inquit,* " *ostensa est mihi anima corporaliter, & spiritus* " *videbatur, sed non inanis & vacua qualitatis* " *imò qua etiam teneri repromitteret, tenera, &* " *lucida, & atheri coloris, & forma per omnia* " *humana. (Where note that the Revelation* of the Holy vvoman might be most true, and yet Tertullians collection from it very erroneous; that is, that souls vvhere aeriall Bodies, because that of some person deceased appeared to this sister like one.) This is a subject hath no end. And methinks Catholicks are not so ingenuously treated, in being forced, after the experience of so many âges, to produce such instances as these, to free in generall the extraordinary favours done to
reputed

reputed Saints from plain *Fanaticisme*.

Again we contend also, that all obscure language in Divine matters, and such things as are mysterious and difficult to be understood, ought not therefore to be exposed to sport and Scorn, as favouring of *Enthusiasm*, or *madnes*; or, as affronting and taking away the use of *Reason* (a thing these men much talk of, but never reasonably do this, against Church-authority.) For, such things they may be, as are above the ordinary comprehension of *Reason*, or most men's Experience; and the unintelligibleness of them may lye in the sublimity of the matter; not in the expression. And it hath bin a long observation, that the plea of *Reason* hath bin the common practice of *sects*, and is now of the *Socinians*: as *Faith* is the thing especially called for by the *Church*. If then the language of our Mysticall Divines savours of *Fanaticisme*, I see not how severall passages in the Scripture do not run the same risk; and may not be also questioned for it, if arraigned at the Barr of some men's *Reason*, had they not had speciall protection from the sacred Persons that penned them.

Such are (to name some of them) *S. Paul's* §. XIII.
 "not living, but Christ living in him; Not his Gal. 2. 20.
 "acting, but grace With him. His being in 4. 19.
 "travell with the Galatians, till Christ was 1. Cor. 15.
 "formed in them : our inward, and out- 10.
 "ward : our old, and our new Man, -- We 2. Cor. 4.
 "dead, and our life hid in Christ; Our being 16.
 "transformed in the renewing of our mind. Col. 3. 3.
Rom. 13. 2.

C The

- "The new Man renewed in knowledge after
 "the image of him that created him. Our
 Col. 3. 10. "being borne of God. Being borne of the
 2. Cor. 3. "Spirit; walking in being led by the Spis-
 18. "rit; Our being changed into the same image
 Gal. 5. 16. "with Christ. Our being made partakers of
 18. "the Divine Nature. - A peace of God in the
 2. Pet. 1. 4. "mind that passeth all vnderstanding. - Attai-
 Phil 4. 7. "ning a knowledge of the love of Christ that
 Eph. 3. 17. "passeth knowledge, by our being rooted
 18. 19. 20. "in charity, so as to be able to comprehend
 "the breadth, length, depth, and height
 "thereof. Filled with all the fulness of God
 "according to the power that worketh in
 "vs, above all that we, can desire or vnder-
 stand: He that is joynd to the Lord is one
 2. Cor. 4. "Spirit: The Kingdome of God not com-
 18. "ing with observation from abroad, but
 1. Cor. 6. "within vs. If any man love me, my Father,
 16. 17. "and I wil come vnto him, and make our
 Jo. 14. 23. "habitation with him. - The Father in Christ,
 Jo. 17. 23. "and Christ in vs, that we may be consum-
 1. Jo. 4. 16. "mate in one. - That God is love: and he that
 "dwelleth in love, dwelleth in God; and God in
 "him (and this more, as the love is greater.)
 "In the last dayes God's pouring out his
 "Spirit vpon all flesh, so that their sons, and
 "daughters too shall Prophesy: their young
 men see visions, and their old men dream
 dreams. - The Apostles ordering. 1. Cor. 14.
 30. That when a Prophet is speaking in the
 publick congregation, if any thing happen to
 be revealed to another who should be hym, that the
 first should hold his peace, and tiding abey
 ver. 16.

Devotions Vindicated. 19

ver. 26. for not ordering their Revelations
 discreetly. His praying for the Ephesians
 * That God would give them the Spirit of Wisdom, * c. 1. 17.
 and Revelation, for enlightening the eyes of
 their vnderstanding. 5. Phil. 13. 15. presum-
 ing, that God in good time would reveale
 also things to the imperfect, (surely by an
 illumination of their vnderstandings as be-
 fore,) which the perfect already believed. --
 Davids *Audiam quid in me loquatur Deus*, --
 Praying with the Spirit, whilst the vnderstan-
 ding is vnfruitfull, (or vnedified :) so, *We*
not knowing what to pray for as we ought, (that
 is according to Gods will) the Spirit that is
 Within vs helping our infirmities and requesting
 for us with unspeakable (or vnexplicable) groanes. --
 The gift of the Holy Ghost *inexpli-*
cable * Saint Paul reckoning Three parts of
 a Man; *Body, Soule, and Spirit*. His being
 present in Spirit, when absent in Body. The Word
 of Gods Word dividing Soul and Spirit. -- *Sive*
mente excedimus, Deo; sive sobrii sumus, vobis.
Benjamin adolescentulus in mentis excessu. what
 language is found here as well as in the My-
 stick Divines for one of these men's humor to
 have made sport with, had it not bin Scripture?
 Mean while I do not deny but many of the ex-
 pressions may be in some lower degree verified
 of every person, that is regenerate, and in the
 state of Grace, all such having an Union with
 God less or more by his Spirit and his extraor-
 dinary Grace, importing only an higher degree
 thereof; yet much more properly and in their
 full sense, they seem only applicable to those:
 who

who have attained to some Measure of Christian Perfection: and therefore Divines are not to be censured, that vnderstand these chiefly described in them, in whom they are most eminently fulfilled. To conclude; Enthusiasme or Fanaticisme, is not the speaking things hard to be vnderstood (S. Peter saith, S. Paul did so;) nor yet the pretending high and mysterious effects, visions, Revelations, &c. for all these we believe may be, and are, often wrought in Gods Saints by the Holy Spirit; and his speciall presence in their Souls; and that, we say, in a much higher and more admirable way, then any of Satans insatuations can imitate, or ascend to. But Fanaticisme is a false pretence of these, or the like, when having no just ground to be credited.

§. XIV. **F**OR the discerning of such *illusions*, proceeding from *Satan*, from the true *inspirations* of Gods *Holy Spirit*, we affirme, that many notes and observations there be, whereby they may be known, if not certainly whether Divine as to their original, (where no spirit of Prophecy or miracles:) yet whether containing truth, and advancing vertue, as to the matter; and, whether any way noxious, and hurtfull, either to the person that receives them, or others. And this is abundantly sufficient. Now for these notes of discerning them, I need referre the Reader to no other Book then to the Doctours Martyr *sancta Sophia*, (though he was pleased, to take no notice of them * there) in the Preface from

Devotions Vindicated.

28

§. 29. to §. 35. again, in the third Treatise, p. 268. from §. 9. to §. 22. Where, after directing a strict observation to be made concerning the Person, Whether 1. viciously inclined, 2. arrogant and proud; or, 3. curious; 4. or much addicted to melancholy, there are particularly cast off, and marked out for Satanicall Illusions, among others, these: *All such pretended inspirations, or revelations, as doe invite the person to say, or do, any thing contrary to the Catholick Faith, Obedience, Humility, peace, and Vnity, Honesty, Purity, and any other Divine vertue: but especially contrary to the Catholick Faith, or Obedience; for instace as the attempting to make any new, and seditious reformatiōs; as likewise,*

** When the persons obstinately believe these revelations to be of God after they have bin condemned by experienced Superiours, and Directors.*

All such, I say, are condemned for Satanicall Illusions; which cuts all the nerves, of all such pretended Revelations, as can any Way disturbe the Church's Faith, or Peace; and most of all, of those Enthusiasmes, and Fanatick frenzies, which have bin so common among Protestants; the chief vse that these persons make of pretending new divine inspirations being to take away the yoke of those former delivered in Scripture, which being so point-blank opposite to that party, no less then new divine inspirations can serve their turne, to confront and fight against, them on an equall ground.

* See. Rom
Idol. pa.
337. 338.

* Preface
§. 29. 2. d.
vol. p. 269.
§. 11.

* Ibid. p.
272.

Lastly, in all these pretensions, where there is

§. XV.

is any greater difficulty of discerning the Good and Divine from the bad and Satyrical Spirit. We have a Iudge to repair to, the *Convent* of the Church. The spirits of the Prophets saith S. Paul, are subject to the Prophets: And Quench not the Spirit. Despise not prophesying:

* 1. Thess. (But), Præve all things, * and try the spirits, saith S. John, whether they be of God. Now, the last Tryer of them, in any controversy arising, must be the Church according to our Lords stating of this matter Math.

18. 17. *De Ecclesia*. And so the Catholick Church hath tried them in all ages (for we do not deny, but that, as Fanaticks and Enthusiasts have more abounded among Sects, perhaps because they find more liberty, so such do appear sometimes within the body of the Catholick Church; the Devil being Gods Ape, and every where ambiguously and perversely imitating his Works;) and the Church doth still try them from time to time, as occasions offer themselves: and by her Sentence some are justified as *Saints*, and singular Favours of God; others censured, condemned, and suppressed as *Impostors*, and Deceivers.

S. XVI. Now if any sober Protestant, vpon this late writers bringing this subject on the stage, hath the curiosity to inform himself both what supernaturall favours and extraordinary celestiall communications are received by some persons of great devotion in the Catholick Church; and what strictnes and caution the Church vseth in examining them,

I much

I much recommend to him, for both these, the perusal of the life of S. Teresa, where he may observe the great diligence that was used for severall years in the *Practise* of the Spirit of that most Holy Virgin; and as to this is directed views in particular the 33^d Observations made by a Confessor of hers, in Approbation thereof, and 2^d where he may see (if Ecclesiasticall Authority have any * Last En- weight with him) those sublime favours she gl. Edit. p. received in prayer, confirmed to be from God 33^d as it were by a generall attestation of them throughout the Christian World: even those who suspected and questioned them at first, afterwards magnifying them: her works being approved by the most eminent persons for learning & Sanctity that were in her Age, and translated into all modern languages, for a more universall Benefit. And, as in this contest about the truth of *Visions*, and *Revelations*, &c. still continued in the Catholick Church, This Author will be concluded by the *Common Reason* of Christians; which he often appeals to; how can he condemn all those as Fanaticks whom the *Common Reason* of the Church, trying their Spirits by the generall grounds and Principles of Christianity, hath for so many Ages approved, and received for Spirits not again; how condemn those *Devines* (who, long before the birth of Protestantie, have written on Mysticall Theology) as indulging Enthusiasme, whose works the *Common Reason* of the Church hath approved and esteemed most usefull for the
 ells 2v
 advan-

HIVX . 2

* Last En-
 gl. Edit. p.

Ep. 2. 2.
 . 1. p.
 . 8. DA . 1
 . 2. 1b

HIVX . 2

24 *The Roman Church's*

advancing of Christian Perfection.

5. XVII. The Church then is the Iudge for discerning of Spirits, to which we do, and these persons in Common Reason ought to, submit: but yet on such *new* Illuminations, or Revelations, can be grounded no *Article* of Faith, because that, by which she judgeth these, is her former *Rule of Faith*; and thus far she can only allow them, as they appear to contain nothing *contrary* to it; which certainly, they would, if they should pretend any new *Addition* of Faith to it: Neither is the Church secured, that any, though reputed Saints, are infallible in all that which they say; nor, that all is Divine, that they pretend to: Nor is there now, not only any *contradictory*, but any *additionall* new Revelation of any part of the *Catholick* Faith to be expected, or admitted; after God the Fathers speaking, and declaring *all* his will, to the Church by his only son our Lord, and by his Apostles; Nor can we believe, since Miracles are the only thing that can confirme such Revelations, (I mean, of some *Common Article* to be added to the Christian's former *Creed*); for Divine, that these shall ever be wrought to such a purpose.

Eph. 2. 20.
S. Thom.
q. 1.
1. Act. 3.
ad 2.

5. XVIII. **T**His, of the Church's discerning Enthusiasmes and Satanicall Illusions from the Internall operations of the Holy Spirit, guided herein by the light of the Scriptures. But there are other influences and inspirations of the same Spirit, directing
vs also

vs also in actions in their owne nature indifferent, or of counsel ; & on either side lawfull, and free from sin ; some of which inspirations cannot be tried, or distinguished from Enthusiasme by any such way as the former ; Which, because they are much spoken of by the Mysticks, and are very necessary for advancing Christians in the way of Perfection, it seems requisite, for the freeing these also from mistakes, to give the Reader here some account of them.

1. We must know then (as *sancta sophia* * §. XIX. and others have discoursed more at large,) * 1. vol. p. 57. &c. that there are two Spirits within vs ; (that is all the Regenerate) the *Holy spirit*, and that of *Corrupt* nature assisted with the Suggestions of the Devill, who took a kind of possession of vs, vpon Adams Fall : * That this last Spirit is * Eph. 2. 2. never totally expell'd, or silenc'd in vs during this life : but tempts vs still ; and, That it's * Gal. 5. 17. suggestions may appear many times like the motions of Gods Spirit ; pretending good ends, the performing some duty to ourselves or our neighbour, our advancement in virtue, and the like : That the effect of the first of these Spirits, Sanctifying Grace, received in our Regeneration or justification, is, in it's infusion, ordinarily but as a small seed, or spark, capable of a dayly growth, and increase ; * 1. Jo. 3. 9. and which, with the cooperation of our 1. Pet. 1. 23. free wil, and further aids, that are from time to time received from God, works in vs at length a totall Reformation, and Christian Perfection ; which so many among the rege-

nerate as do attain, are said in a more speciall manner to be *spirituall* Persons, and to have the *spirit of God*: And in this sense the Apostle writes to the Corinthians-- *I Brethren could not speak vnto you as to spirituall, but as to Carnal, and as to Babes in Christ.* 1. Cor. 3. 1. and so, *Ver. 3. For ye are yet Carnal, and walk according to Man*: that is, ye are Babes only in Christ, and so in some degree carnal, and walking according to the naturall Man still, and not as yet entirely *spirituall*. And frequent mention we find in the Scriptures of these severall degrees and growths in a regenerate condition (It being Gods pleasure, that the new Man, as the old, should grow by degrees, and not be made compleat in vs all at once:) Mention, I say, of some *Babes* and litle ones, and to be fed as yet only with *Milk*: Of *strong Meats*, and *wisdom*, and higher Mysterics, only to be delivered to, and *spoken amongst, the Perfect*.

2. Pet. 3. 18. See Heb. 5. 12. 13. -- 1. Pet. 2. 2. -- 1. Cor. 3. 1.
 Col. 2. 19. 1. -- 2. 6. Of Growing in grace and receiuing in-
 2. Cor. 4. crease from God; Of the new Man being renewed
 16. day by day; Of arriving to a perfect Man vnto
 Eph. 4. 13. the measure of the stature (or age) of the fulness
 Col. 1. 28. of Christ; Of the Apostles labouring to present
 -- 4. 12. every one perfect in Christ Iesus, and that they
 might stand perfect, and full in all the wil of God;
 and of this Perfection still containing in it
 higher and higher degrees; *Not as if I had already attained*, saith the Apostle Phil. 3. 12.

Though therefore by this Principle of a New life, and the infusion of the habitual Grace of Charity, We are already translated from

from the former being of corrupt Nature to a Divine being of Supernaturall Grace; freed, at the first, from the former state of Morall Sin, and from the Slavery, and Captivity, we suffered vnder it's dominion, yet hath not this Spirit as yet attained such a soveraigne Empire and Mastery over the importunate solicitations of *Concupiscence*, and the naturall inclinations of our Will and Affections, as that we do not still fall frequently into many *lesser*, and those called *venial*, Sins; Or at least, as to actions, that are not sinful, but in their nature indifferent, or lawful, that we do not, for the most part, still prosecute those, that are more grateful, or advantageous to our present carnal desires, and our sensual, or secular designs; Though such actions are no way *expedient* for vs, nor acceptable to the *Holy spirit*, in which now we live; nor do conduce to our *growth* in Grace, but are great hindrances thereof; and though these acts, contained indeed within the compass of lawful, yet often expose vs to *occasions* of Sin. Now, so long as we stay here & advance no further, we appear but as infants, and Babes in Grace: It having not as yet obtained it's perfect Reigne in vs, either over our *Concupiscence* which carries vs still into frequent venial Sins: or, over our *nature* and *will* which carryes vs, in other matters lawful, to those satisfying our *natural* condition. But, when we are come to have *potestatem voluntatis nostra*, as S. Paul expresseth it, 1. Cor. 7. 37. come once to act seldom according to

1. Cor. 9.

27.

1. Cor. 6.

12.

concupiscentia carnis, Concupiscence, to fall seldome
 into Venial sin) especially with advertency,
 and vn-surprised; and, the Holy Spirit to have
 a more absolute power over *sense*, *Reason*, our
 own *wil*, *Propriety*, and *Self-love*, as to these
 things lawful, but not expedient; when come
 to S. Paul's *omnia mihi licent, sed ego sub nul-*
lum redigar potestate, and to his *corpus in servi-*
tem redigo, and to act more constantly accord-
 ing to the Spirit, moving now more perce-
 ptibly in vs, and giving the law to vs; when
 Grace is, as to these non expedients also pre-
 dominant, and sole Mistress; ordering all
 things (without our reluctance, or also with
 our zeale,) to the greater love, praise, ho-
 nour of God and the doing of all things in
 order to his *wil*; so far as it is made known
 to vs by this his *spirit*, then are We arrived
 to a full growth to a compleat Man in Christ, to
 a state of *Perfection*, such as this life attains:
 but few Regenerate there are that do not, by
 their own disorders, dye in their Spiritual
 youth, before they come to such a mature
 age. As therefore, in our Regeneration, a
 Man is removed from the state of *sin* into
 the state of *Grace*; so the Church desires, in
 that which is called, from some high miste-
 ries it speaks of, as to the supreme effects
 of this Grace, *Mysticall Theology*, to advance
 those, already in the state of Grace, to that
 of *Perfection*; and from the Spirit dwelling,
 to it more absolutely Reigning, in vs. which
 finds so many great rewards not only in the
 next, but this present life.

2. We

3. We must know therefore, That to such §. XX.
 and this *Holy Spirit*, received in our Regene-
 ration, assisteth and worketh in vs, not only
 as to affording generally to all good Chri-
 stians that seriously endeavour to save their
 Souls, such *internall illuminations*; and *mo-
 tions*, as are sufficient to direct them for the
 resisting of any *sinful* temptation, or to per-
 form any *necessary act* of vertue, in circum-
 stances wherein they are *obliged* to it; but also,
 in affording vs light and ability in all *indiffe-
 rent* actions, and occurrences (With which
 may be also joined all the Acts of Christian
 vertues, When no necessary obligeth vs to do
 any of them, and so When it is lawful for vs,
 Without Sin, to do, or omitt, them) whereby
 we are guided to make such a choice, as is
 mote conformable to Gods Will; and, parti-
 cular circumstances considered, may much
 more advance vs in the love of God, and
 Christian Perfection; and whereby we may
 avoid such other of them, as may be sugge-
 sted, either by *corrupt Nature*, or the *evil Spi-
 rit*, vnder pretence also of some good end,
 but to defeat a better. For the *Holy Spirit* ex-
 cites vs, and assists vs, not only in doing duties
 of necessary obligation; or, in the avoiding
 what is prohibited, and performing What is
 comanded by God vnder penalty of sin; but
 in all these acts also, that may any way tend
 more to Gods glory, or to our greater perfe-
 ction; Though these be such, as we may
 without sinning, chuse, or refuse.

For, in this, I may say, that the *Holy Spirit*
 in

in vs is like to *Concupiscence* in vs; the one continually exciting vs vnto that which is better, as the other to that which is worse. See the Apostles description of these two inmates Rom. 8. 1. &c. and Gal. 5. 16. 17. 18. where he saith, v. 17. that *Spiritus concupiscit aduersus carnem, & caro aduersus Spiritum* - and that *Sibi invicem aduersantur*. And Ibid. v. 18. as also Rom. 8. 14. That those who are Gods children, or Regenerate, *aguntur Spiritu*, are
 Jo. 16. 13. *led by the Spirit: It guides vs into truth - Brings*
 14. 26. *things forgotten to our remembrance: Gives*
 Act. 6. 9. 10. *knowledge and arguments to one - utterance*
 1. Cor. 12. *and Eloquence, and the power to persuade, to*
 3. 9. 28. *another - To another Wisdom, or a good*
 Rom. 12. *iudgement - Prudence in Governing: in ex-*
 6. 7. *cuting anothers comands - To another cou-*
 Act. 4. 29. *rage, and boldnes - It opens mens understandings*
 31. *and hears, and renders them docile, and apt*
 Lu. 24. 45. *to believe. What is there, that is not done*
 Act. 16. 14. *in vs by this Holy Spirit, when we are em-*
 Eph. 1. 18. *ployed about any thing, that tends to the*
glorifying of God, the Father, or the Son.
 So is our regenerate life wholly managed by
 this Spirit, as the natural is by the Soul; and
 if not obstructed, works in vs a continual
growth in Grace, till we come to a perfect man
 in Christ. Therefore the Apostle exhorts his
 converts; that * as they live (their new life)
 12. Pet. 3. *in, or by, the Spirit, so they would walk in it*
 18. Eph. 4. *(according to its directions:) And that they*
 13. *would mind or affect the things of the Spirit,*
 * Gal. 5. 25. *(or the things, it minds them of:) Because*
το φρόνημα τ' ουρος within them is death in the
 end:

end; but the *φρονιμα τῶ πνεύματος* within them Rom. 8. 5. is life and peace to them. Exhorts them also-- 6.

Eph. 4. 30. with no corrupt and fruitless communication to contristate or grieve the Spirit.--

Tim. 4. 14. not to neglect it-- 1. Cor. 15. 10.

That it should not be void (or idle) in them--

1. Thess. 5. 19. not to quench it Eph. 5. 18. To

replenish themselves with it. And 1. Tim. 1. 6.

continually to revive it-- Rom. 12. 12. to be

servant in it. Without which the Apostle

saith, we cannot think a good thought, * and our * 2. Cor. 3:

Lord, † that we can do nothing. 5.

3. These actions of the latter kind, we are † Jo. 15. 5.

now speaking of, that may be lawfully done,

§. XXI.

or omitted; the one, or the other performed,

without any guilt of sin; are either such, as,

by the Evangelical Councils, and the dictate

of rectified Reason, are clearly discerned by

us, the one to be better; and more to lead to

Christian Perfection, then the other; or such,

where we have some doubt, of these two

actions, good or lawful, which is the better,

or more expedient? In the former of these we

may safely conclude; that, that which is ma-

nifest to us to be the better as to our perfection

is the motion in us of the Holy Spirit; and

that the doing it is the doing the wil of God in

this matter; and that, so often as we reject,

or neglect, this, so often we contristate the

Spirit (that would thus conduct us to perfe-

ction;) and refuse to do Gods will, when this

is known to us; Whose wil it ought always

to be presumed to be, that we should do that,

which is cleare to us, all things considered,

to

to be best, for his glory, and our good, to be done; though such omission or neglect, amounts not to a sin, but to a failing so much in Perfection, And indeed the not vigilantly observing these Motions of the Spirit within vs., and the not hearkning to and obeying them when evident to be such, or also, the not preconsulting by prayer what it adviseth, but rather precipitating our action to prevent it, is the Reason of so many their no greater improvement in the Spirit, and that they are such strangers to it, and it to them; is a check to the further, and stronger operations of it in the Soul; (for who would offer Counsel, seldome, or never accepted, or asked?) abates the fervour, and solace, that there would be in prosecuting it's suggestions and leave vs. guilty of much unkindness, and

* In Cant. ingratitude. For, as S. Bernard. * *Cum be*
 Serm. 17. *sancti spiritus circa nos dispensatoria quidem vicissitudines vigilantissime non observantur, fit, ut nec absentem desideres, nec presentem glorifices.*

But in the latter Actions, wherein we have some cause of doubt, which is best, and yet wherein the making a good choice may be exceedingly beneficial to vs, (according to the variety of our temper and condition) to the better, ordering of our life and service of God, such illumination and Direction of the Holy Spirit, or also a cleare discerning thereof, is obtained especially by much Purity of conversation, and Abstraction from worldly things by frequent Recollection, and introversion, and attendan-

attendance on God, in the perfectest practice of Prayer, we can attain to. For God hath graciously declared to vs in the Scriptures: *Jac. 5. 17.*
That the effectual prayer of a righteous man (as that of Elias) availeth much - that he heareth not *Jo. 9. 31.*
sinners, but if any one be a worshiper of him, and doth his wil, him he heareth : - That all things *Matt. 21.*
whatsoever we shall ask in prayer (that is, Such *22.*
persons) not doubting, but believing, we shall receive them-- that if we abide in Christ, and he *Mar. 11. 23*
in us, ask what we will, and it shall be done unto *Jo. 15. 7.*
us (because indeed such ask by the Spirit of Christ, who liveth in them, and so ask ac- *1. Jo. 3. 22.*
cording to Gods will.) -- That if we keep his comandements, and do what is pleasing in Gods *1. Jo. 5. 14.*
fight, whatever we ask we receive of him. That if we ask any thing according to his will he heareth *Rom. 8.*
us (and grants our requests) that though we *26. 27.*
know not what we should desire, or pray for as we ought : (that is, as to temporal prosperity, or afflictions, or such like things of which S. Paul there speaks, what therein is best for Gods glory, or our own proficiency) yet the Holy spirit within us with unutterable groans and great ardour intercedeth for us according to Gods will; and that God knoweth its mind *1. Cor. 2.*
(though not exprest in Words; and granteth its requests) - that the same spirit searcheth the profound things of God (and what is his will) and revealeth them to us; that natural Reason is not able to vnderstand them, but they many times seem foolishness to it: But that the things of the Spirit are discerned only by the Spirit: most of Which Texts seem to be

34 *The Roman Church's*

spoken not only of our petitioning God concerning the necessary means of our or others Saluation; but more vniuersally of all sorts of requests concerning the things of this life and any things that are in their nature indifferent, and lawfull, and of his Spirit directing vs to ask and do in them what is his wil; and of his granting those to vs Which may be best for vs; wherein God heareth, and granteth the petitions of his Saints much sooner then of others.

- s. XXII. I say then, since God in the Scriptures hath declared these things, and made these promises, that he will not deny what we ask according to his will, we may rationally presume and be piously confident, that he will grant our request, when this is, only to *know* his *will*, that we may do that which is according to it; and we may safely take that for his will, to Which, after such addressees, and other due preparations made, we shall find our selves more strongly inclined; and also take such inclination to proceed from the operation of Gods Spirit, either illuminating somtimes our vnderstanding in discovering to it some Reasons, not so well discerned; or else disesteemed, and thought considerable, before; Or somtimes more confirming to vs the judgment, our own Reason made of the thing before: Or some times effecting a strong and suddenly iniected inclination in the will, so swayed without any preceding Reasons, or discourse of the Intellect presented it: Or somtimes causing an
extraor-

Devotions Vindicated. 35

extraordinary tranquility, consolation, and satisfaction to accompany such our Election; (According to the Rule of Abbot Isaac in Cassian *- *Cum orantes nos nulla interpellaveris* *Collat. hesitatio, si obtinuisse nos in ipsa orationis effusio- 9. c. 32. ne, quod poscimus, senserimus, non ambigamus preces nostras ad Deum efficaciter penetrasse. where note; that the Devill, or any Creature, cannot work so immediatly and intimately on our vnderstanding and will as Gods Spirit doth; but by the vse, of phantasms or Images; of the Spirits, humors, &c.) Or, where no such preponderation to any side is perceived in the Soul, then We may presume this to be his will, that, making vse of our best Reason, or others Advice, without any solicitude, we take either side.

Now in the discerning of these Divine Illuminations and inspirations from Enthusiasmes, or the motions of the Good, from those of our own, or a Bad, Spirit in these matters, As any one hath attained to a greater perfection in Prayer, and Mortification and Purity of life, they attain hereby a greater measure of Gods Spirit, and hence it's Illuminations and inspirings in them are also much greater, and stronger; and more intimately effective on the Soul, then any other motions, from whence soever they come, can be; and so also these become more evident to such, and many times are so clearly discerned by them, from the Supernatural impression, they make vpon the Soul as that it cannot resist, disbelieve, or any way doubt of them, that they

are Supernatural and Divine. So, S. Austin
 * Confess. * relates of his Mother Monica, that she
 16. c. 13. clearly knew such Supernatural adings in
 her from her own imaginations.-- *Dicebat
 enim, discernere se nescio quo sapore, quem ver-
 bis explicare non poterat, quid interesset inter re-
 velantem Te, & animam suam somniantem.* And
 indeed, if such interior Divine operations
 Werenot sometimes certainly discernable, how
 could S. Paul be assured, when he intended
 to preach the Word in Asia, and again in Bi-
 thynia, (a most charitable design!) that the
Spirit forbad it; and not rather the Enemy of
 the publishing of the Gospel? *Act. 16. 6. 7.*--
 or, That it was by *Revelation*, and not a fancy
 of his, that he ascended to Jerusalem? *Gal. 2.*
 2. Or, That it Was the *Holy Spirit* that testified;
 and not men's fears, that much affliction
 should happen to him there? *Act. 10. 23.*
 How the Corinthians knew, when they had
 Cor. 14. a *Revelation*, that it was not a work of their
 own imagination? since all these things were
 transacted only interiorly in the Soul, and
 it was the Holy Spirit only, that in all these
 gave the evidence to itself. A certain Assu-
 rance then, it cannot be denied, that some at
 sometimes may have of Divine operations in
 them. But yet it is not affirmed here, that all
 persons, less advanced in Prayer, and Purity
 of life, or also the greatest Saints at all times,
 discern the operations of the Holy Spirit
 within them so clearly in this sort of actions,
 as not to be sometimes mistaken; and it is suf-
 ficient, that persons piously disposed, and
 frequent

frequent in Prayer, may have a rational presumption of it as hath been said: Neither is any more communicated vnto them, perhaps, for the better preserving of their Humility. And, that no absolute certitude is herein to be expected is a thing often confessed by *Sancta Sophia*. See 1. vol. p. 139. and p. 137.

4. But 4. in case such Divine inspirations be sometimes mistaken, yet can no damage come thereby, I mean as to committing any Sin; 1. the subject of them we speak of here being matters in themselves indifferent, and on any side lawfull. See *sancta sophia*. 1. vol. p. 143. 2. No command of Superiours in these any way neglected. 3. no neglect, besides vsing Prayer, in practising any other means of making a secure choice, either in weighing reasons on all sides, or taking advice from others: Only the deuout Soul, in vsing these endeavours, yet relies not on them, but on the directions of Gods Holy Spirit, working continually in the *Regenerate* both by prevenient and subsequent Grace: makes no sudden resolutions, nor rushes hastily vpon any action; but diligently hearkens first to this internal Guide, what it may tell her is best; desiring faithfully, all naturall Passions and self-love layd aside, to correspond with all it's motions; the carefull observers of which with a pure intention of mind may be justly presumed seldome to Want them, though they do not so certainly know them; and meanwhile such persons, if not free always from mistakes, yet are secure, in this sort of actions

we speak of, from entertaining any *sinful Enthusiasme*; or such, as any other person (except by Divine Inspiration) can either censure, or discover.

§. XXV.

5.

5. Having spoken thus much (from §. 3.) of the extraordinary and Supernaturall Graces and Favours, the Illuminations and Influences of the Holy Spirit, that are communicated by God to persons of greater Sanctity, and practice of Prayer, which do also more clearly and evidently guide them in all their actions; and of the discerning of these from other Enthusiasms and Illusions; In the last place I shall consider the *Churches Directions* concerning *Prayer and Devotion*, the chief means of procuring all these Divine Graces; which Directions this our Author * censures to be such as if they were designed only to amuse and confound the minds of devout persons and to prepare them for the most gross *Enthusiasme*, and extravagant *illusions of fancy*; whereas indeed there is no part of a Christian's duty, in which the Church, by those many Doctors of hers, Mysticks, and others, who have chiefly employed their talent, and communicated their experience, on this Subject, hath taken more profitable pains, and descended lower, even to the meanest capacities; nor where this displeased Author can find less ground for a quarrel. Infinite are the Books written on this Divine Art of Prayer; Wherein like a careful Mother, she trains up her children, by certain degrees, from the lowest step thereof, which touches the

*Roman
Idol. c. 4.
P. 325.

the ground, to the highest, which reaches to Heaven; knowing it to be the Foundation of all Goodnes; and the Attractive of all the Divine Benedictions, and Benefits.

She then, first here, in preparation for Prayer, adviseth her Children to a serious endeavour to keep their conscience clear from Mortal sin (or also Venial, as much as humane frailty permits;) and to a care of avoiding the occasions thereof, without which endeavour our devotions cannot be acceptable to God; I mean, as to the receiving from him any great plenty of his Grace: And, again, requires, at such times of Prayer, a dismission of, and abstraction from all secular business; Solitude, and a recollection of the mind and thoughts, and oblivion, so much as we can, of all creatures; and a removing also of all hindrances, that may come from the objects of the exteriour senses, &c. These presupposed; She first begins to feed her little ones with milk, and as it were to chew their meat for them; giving them infinite prescriptions, for all occasions, of several *Formes of Vocal Prayer*, where Novices begin; and Which the most perfect, also return to.

§. XXVI.

From these *Vocal*, she next leads them on to *Mental*, Prayer; where their devotions may enjoy more liberty, whatever way they are bent, without their former confinement to set Words, or Forms; and where the cessation from external action renders the inward more attent, and affective. (as experience shews)

shews;) and more freed from the distraction of the senses, and also from the wandering of the Thoughts; to which vocal Prayer gives more relaxation: Nor is it so easy to think, as to speak, one thing and mind another; but, for how long time the attention ceaseth, so long doth Mental Prayer; and we are either not distracted, or not praying. Here likewise she delivers them many useful subjects of Meditation, chiefly these either touching our own misery; or the Mysteries of our Salvation; or the Divine Perfections. The Negative benefit also of which Meditations, confined to some certain Subject, at the first is very considerable; in preventing distraction of thoughts, and taking of the mind from it's usual amusements, and wings about external, worldly, vain, and superfluous things: The Books written in this kind are almost infinite, not vnfrequent in Protestants hands, and on each subject some brief Heads perscribed, whereon the Meditants may enlarge their thoughts; Where also she directs the reading of some Pious Book, when there is much distraction of Thoughts, or sterility of Invention. And, in these Meditations, She trains them first more in those, of the knowledge of their natural condition, of the Hainousness of Sin, of the Divine Justice; of the bitter Passion of our Lord in making Satisfaction for sin; of the Terrors of the *Tria Novissima*, 1. Death. 2. Judgment, 3. Hell; and the like: to plant in them a due Fear of God, and advance all sorts of Mortifi-

Devotions Vindicated. 41

cession and a cleansing of themselves from the former habits of Sins. After this she practiseth them much in the Meditation of the *Life* of our *Lord*, and the *Lives* of his *Saints*, as constant Patterns for their Imitation, as to *growth in vertue*; lastly, of the Divine, Perfections, and also many Benefits to vs; those already received, and those promised; of the Graces and operations of the Holy Ghost within vs, and the abilities for doing good, and pleasing God, restored to Man by it, if attentively observed, and obeyed; by these to advance them in all Spiritual Grace, and Christian Perfection; and to enkindle in them an *ardent Love* of God. The acquisition of which *Love*, and not of *knowledge* is the Churches chief design in all these Meditations. See in *sancta sophia* (this Authors great Rock of offence) both the recommending this course of Meditation, especially for Beginners; and directing the practice thereof.

3. §. 2. c. 2. -- and § 4. c. 1. §: 6.

By the practice of these Meditations, and, amongst them, especially that of the Life and Passion of our Lord (whilst other Sects dare hardly look vpon a Crucifixe) she endeavours by little and little to kindle and enflame the affections of the devout Soul toward so dear a Lord, whom so many offences, and affronts of hers, which now cut her to the heart, could not alienate from her; and The Passions thus learn't, by much practice, to be more easily excited, begins to train vp such Proficients more in the *School of Love*; directing them,

F by

by laying more aside, When thus well prepared, their former arguings, and discourings of the Brain (with the frequent stroaks of which they have already kindled this fire in the heart) how to exercise these affections now, in that Lesson of *Loving God with all the heart, and all the Soul, and all the mind, and all the strength*; In a more simple & quiet intuition, & contemplation, advertency and admiration of the Divine Beauty, and Perfections; and in more fervent and amorous Colloquies with God; In praising, thanking, solacing her self with, him, whilst she, casts her eye vpon his infinite mercies *past and promised*; In many resolutions for the future to serve him better, and no more so to grieve and offend him; in offering all she hath, she can do, or suffer, to his service, and in putting herself in a posture of silence and attention, to hear what he may be pleased to speak to, and in her: speak to her, not only in guiding and admonishing in all necessary duty, but also in things indifferent, or also good, but not necessary, when severall of them fall vnder deliberation; In which she also desires to be instructed by him, that she may still chuse and doe, that which may better please him, and wherein his holy will may be more perfectly accomplished.

s.XXVIII Which *Acts of Love*, when once, to a competent degree, facilitated in vs, as they fill the Soul with great consolations, so they exceedingly help to advance it in all Christian duties, and vertues. For *Love* will not be idle, and

and works in now with much more fidelity and alacrity ; as doing all things not out of fear , but affection ; and not to obey , but please , her *Beloved* , and gain from him also a reciprocall love. And when a soul is arrived so farr , through the constant exercise and custome of *Prayer* , and other *Mortifications* necessary to it , that these acts of Love , and of the will , (of which there are many severall degrees surpassing one another) are rendred easy and frequent , and vpon every occasion speedily resumed , without any or much precedent meditation , Which acts before were difficult and rare : And when the Soul by reason of the greater sweetnes she finds in this latter affective meditation , as I may call it , returnes not to the former intentive meditation Without some reluctance , this is the first entrance into that which is stiled a *state of Perfection* , such as humane industry attains ; namely wherein the will assisted with Grace excites itself to these Acts of Love and simple contemplation. Of which practice thus *S. Bernard* * -- *Iam fortasse ascendisti , jam ad con-*
tium redisti , & ibi stare didicisti : nec hoc suf-
ficiat tibi ; Disce habitare , & mansionem facere ;
& , qualicunque mentis vagatione abstractus fue-
ris , illuc semper redire festina. Absque dubio per
multum usum quandoque tibi vertetur in oblecta-
mentum in tantum ut absque ullâ laboris diffi-
cultate possis ibi assiduus esse ; quin imo pena po-
rius tibi sit alibi quam ibi moram aliquam facere.
 Thus He ; yet is the Soul not directed here to remain idle , stupid , or vnactive , but to re-

* De interiori Do-
 mo c. 14.

turne to its wonted *Meditations*, and, if neither fitly disposed for these, to *Vocall* and set *Formes* of *Prayer*: or also to *Reading*, when the sweetnes of such contemplation ceaseth.

§. XXIX.

Devout Souls advanced hitherto, the Church forbeareth not to shew, and to exhort, and provoke them to, yet much higher flights; and by their continued devotions to prosecute a further fruition of that object which hath no bounds. To this purpose she proceeds to declare to her children, for their encouragement, from persons experienced therein, the many rich rewards of *Prayer*; the Supernaturall Elevations that God is pleased to advance some Souls to, who have bin much practised in this holy Exercise, and the more free and familiar manifestations of himself that he makes to them in severall manners mentioned before; Wherin the Soul doth not now act so much, as, in a great quietnes, silence, and rest of its former naturall operations, is more immediatly moved and acted by a more speciall Presence of God in it, Who sometimes with the touches and influences of an extraordinary Grace doth illuminate, enflame, and ravish the Soul, and causeth in it an ineffable and transporting delight in contemplating what is shewed to it of the *Divine Beauty*, and *Perfections*; perceiving in itself a most ardent Love, and this supernaturally infused; When also are communicated to it many times celestial Secrets, and Divine Mysteries, and Future events, by internal words, and Revelation. All which things

*See §. 3.

things are received by it with a great tranquillity, and attention, and cessation of the naturall use of its Faculties Sensitive or intellectual: nor seems it in its own disposal whilst it hath these touches, but both doth and must see, and think, only what his Divine Majesty will have it; and this only so long as he pleaseth. Nor can any of these things by any art or industry of the Soul be attained or procured when she will, but all is Supernaturall, and as well about the operations of *common Grace* in vs, as of *Reason*. In which supernaturall and extraordinary Divine Impressions vpon the Soul the experienced also observe two sorts of motions in it: either a very intimate *Retreat* and *Recollection* of the Soul from exteriour objects as it were into some interior part of itself, removed from the thoughts or remembrance of Creatures or worldly things, (which is often joined with a retiring also of the vitall Spirits more or less from the outward parts of the Body, lest sometimes in such Recollection without sense, motion, or heat:) *Alienatio mentis a sensibus Corporis* S. Austin * calls it, *ut spiritui quod demonstrandum est demonstretur*. * In Psal. 67. Such perhaps was that Extasy of S. John. when he is said to be in the spirit Apoc. 1. 10. or, 2. An *Elevation*, Rapt, or Flight of the Soul as it were above it self; and as if it were to depart presently out of the Body, and the person to suffer a present dissolution *Ablatio mentis*, as S. Bernard expresseth it: Such seems that of S. Paul. 2. Cor. 12.

And

§. XXX.

And in the expression of these supernaturall Graces and influences it is, that the experienced, and the Mystick Divines labour so much. Touching these it is, that they vse such terms of a *supernaturall life*, a *Deiformity* or *Deification*; of a *sense*, or *fruition* of *Gods Presence*, in the *Fund*, *depth*, or *center*, or in the *innermost part* of the *Soul*, or, also in the *Apex* or *supreme point* of it; of *Passive Visions*; Where is to be vnderstood not an exclusion of all acts whatever (for the souls knowing, receiving, assenting to such things cannot be without some action of it; and that not only of the Will, but intellect.-- *Quod sentit affectus, intelligit intellectus*,) but an exclusion of any *discursive* and *laborious* acts, and any primacy moving of it self to action.

Which terms if hard to be vnderstood, so are the matters, they would express; which have something of *S. Paul's* *ὑμῶν & ἀπὸ ὑμῶν* in them and to be throughly apprehended only by the experienced. And for him that saith he vnderstands them not, me thinks *S. Austins* advice writing of a very difficult matter, the

* i. l. 3. c. *Trinity*, * is very seasonable-- *Ille, qui se ista non intelligere conqueritur, secum agat votis & studiis, ut proficiat; non cum Ecclesia agat querelis, & convitiis, ut taceat.* Especially considering, that these things are not handled by *Catholick Divines* as a part of the Churches *Rules of Devotion*, but as a *reward* of it; and as things only in *Gods*, not *our*, power.

§. XXXI.

Yet these rich Gifts of God, and pregustitutions of the state in the world to come, the Church

Church neglects not to recommend vnto her Children ; and to signify the many noble effects, and powerfull influences, that such favours have upon those that receive them, as to the compleating them in all Christian Perfection ; that is, in the perfect Love of God ; all these Divine Inactions (if the Reader will pardon the word) tending still to a clearer manifestation of God to the Soul, and so to the wounding it more deeply with the loue and longing after him ; and after the suffering, and doing any thing, with all alacrity, for him : and the Graces that are received disposing vs still to others higher, if the Soul correspond to them so as she ought-
Si perseveraero (saith S. Bernard speaking of these favours) * *huic Dignationi dignus* (*quod in me est*) *Affectibus & actibus respondere ; & gratia Dei apud me vacua non fuerit, etiam mansiorem apud me faciet Pater & Filium.* She neglects not to tell them also ; that, though vpon no preparations, and predispositions in vs whatever such favours do necessarily follow ; yet that without these, God doth not usually do them ; that *Active* contemplation is the ready way to *Passive* : and that, though in the higher degrees of them, they are but rare, and given to few, yet in some inferiour degree, they are communicated to many. And, how ever, that an *Active Contemplation*, and *Fruition* of God by love (spoken of before) and the great advancement in all Christian vertue we gain thereby (if we be admitted to no higher things, of which true

* In Cant.
Serm. 69.

Humility

Humility always esteems it self vnworthy) is a sufficient recompence in this world, of any pains of ours in purging of our life, and close attendance on God in *Solitude*, and *Prayer*, that is vnderaken for it.

Lastly, since such Christian *Perfection* chiefly consists in, and depends vpon, the exercise of the *Affective* part of the Soul; and not on high knowledge, or *Speculation*, therefore the Church recommends it as attainable by all Sexes, and conditions: and equally encourageth all in the prosecution of it. — Non

*In Ezech enim (as S. Gregory observes) * *Contemplationis*
Hom. 17. *Gratia Summis datur & minimis non datur; sed*
sape hanc summi, sape minimi: sepius remoti
(id est, a curis mandanis,) aliquando eam con-
iugati percipiunt.

§.X XXII. Of these Supernaturall and extraordinary Graces, and Carelles received from God; before I conclude this generall Discourse, I have thought fit here to sett down some passages I have met with in the Fathers, because some Reader perhaps may receive from their experiences benefit and encouragement for a more diligent practice of Prayer. And he who hath no further curiosity to informe himself herein, may, omitting them, passe on to. §. 40. Of these then thus speaks

S. *Austin*. Confess. l. 10. c. 40. *Lux est in per-*
manens, quam de omnibus consulebam, — & an-
diebam docentem, ac iubentem. Et sepe istud fa-
cio: Hoc me delectat, & ab omnibus actionibus
necessitatis, quantum relaxari possum; ad istam
voluptatem refugio. Et aliquando inremissis me

in affectum multum inuisitatum inorsus; ad nescire quid dulcedinem, quae, si perficiatur in me, nescio quid erit, quod vita ista non erit. Sed recido in hac arummosis ponderibus, & resorbeor solitus; & teneor, & multum fleo; sed multum teneor; Tantum consuetudinis sarcina degravat. Hic esse valeo, nec volo: illic volo, nec valeo; utrobique miser. And this sweetnes it is that he seems so much to thirst and sigh after having had some former taste of it, when he breaks out into this Ejaculation: Confess. l. 8. c. 4.-- Age Domine & Fac: excita & revoca nos: Accende & rape: flagra, dulce ce. jam amemus & curramus.

See also his extraordinary Illumination, or Revelation concerning Gods Incorruptibility, and immutability (wherevpon he saith he forsook the Manichean Sect, and became a Catholick (which he mentions in his Disputation with Fortunatus a Manichean: There s. Austin saith thus.-- Illud ergo responderi possum, quod me Dominus nosse voluit, Deum necessitatem nullam pati posse, neque ex aliqua parte violari; atque corrumpi. Where his Adversary catching at it, and replying- Tu dixisti, quia huc usque tibi Deus revelavit, quod Incorruptibilis sit, the Father only in the close of the Disputation thus reflects on it- Ego novi non te habere quid dicas; & me, cum vos audissem in hac questione, nunquam invenisse quid dicerem; & inde fuisse admonitum divinitus, ut illum errorem derelinquerem, & ad fidem Catholicam me converterem. And to this seems to relate what he saith: Confession: Lib. 7. cap. 1.-- nesciens

unde, & quomodo-- and-- hoc uno istu &c.

See also the frequent Recollections he
 * Confess. mentions. * entering as he saith (though not
 l. 7. c. 10. into the Fund, or Depth, of his Soul, yet)
in intima sua; and his, there, seeing, qualis-
cumque oculo animæ suæ, supra eundem oculum
animæ suæ; supra mentem suam, lucem Dei in-
commutabilem-- and herein God speaking to
him, sicut (saith he) auditur in corde. After
which Interiour speech to him, he saith his
former doubting was removed-- Et non erat
propterea, unde dubitare. And see that devout
Conference with his Dying Mother. Con-
fess. l. 9. c. 10. where he saith- Dum loquimur,
& inhiamus illi (vite æternæ,) attingimus eam
modice cum toto istu cordis, & suspiravimus, &
reliquimus ibi religatas primitias spiritus. And
so, saith he (this sudden transport of mind
passed over) remeavimus ad strepitum ori nostri.
And afterwards he descants vpon the same Ra-
pture, or transport thus;- Dicebamus ergo. Sicut
fileat tumultus carnis, fileant phantasia terra &c.
& ipsa sibi anima fileat, & transeat se, non se
cogitando, &c-- Si loquatur ipse solus (Deus)
non per ea, sed per seipsum, ut audiamus verbum
eius (non per linguam carnis &c.- Ipsum sine his
audiamus, sicut nunc extendimus nos, & rapida
cogitatione (speaking of the former istu cordis)
attingimus æternam sapientiam super omnia ma-
nentem; si continuetur hoc, & subtrahantur alia
visiones longe impari generis, & hac una rapiat
& absorbeat, & recondat in interiora gaudia spe-
ctatorem suum; ut talis sit sempiterna vita quale
fuit hoc momentum intelligentiæ cui suspiravimus;
 nonne

Devotions Vindicated.

51

nonne hoc est, Intra in gaudium Domini tui? & istud Quando! (Doth not this, much resemble the derided Conting language of the Mystical Divines?)

Of the same contemplation the same Fa. s. XXXIII ther speaks in this manner in his book *de Quantitate anime*, * written at Rotae not long after his conversion: where he makes of the 7. degrees of the Souls ascent towards the discovery of Truth, or God, contemplation the highest-- *Spiritus rectus* (saith he,) *quo fit, ut anima in veritate quarenda deviare atque errare non possit, in ea non restauratur, nisi prius cor mundum fuerit; Hoc est, nisi prius ipsa cogitatio ab omni cupiditate ac feca rerum mortalium sese cohibuerit & eliquaverit.* Psal. 50. 10 *Iam vero in ipsa visione atque Contemplatione veritatis (id est Dei) (qui summus atque ultimus anima gradus est, neque iam gradus, sed quadam mansio, quò illis gradibus perveniuntur) quæ sunt gaudia, quæ perfructio veri & summi Boni: cuius strepitatus atque æternitatis affectus! Quid ergo dicam? Dixerunt hæc, quantum dicenda judicaverunt, magnæ quadam & incomparabiles animæ, quæ etiam vidisse, ac videre, ista credimus.* Thus also he writes about the same time of the Egyptian Hermites spending their life in contemplation * -- *Secretissimi penitus ab omni hominum conspectu, pane solo, qui eis per certa intervalla temporum affertur, & aqua contenti, desertissimas terras incolunt; perfruentes colloquio Dei, cui puris mentibus inhaerunt: & ejus pulchritudinis contemplatione beatissimi, quæ, nisi Sanctorum intellectu, percipi non potest;* (not easily

*De mori
bu s Eccl.
c. 31.

apprehended by others.) Then thus apologi-
zeth for such a life--- *Nihil, inquam, de his
loquar. Videntur enim nonnullis res humanas,
plusquam oportet, deseruisse; non intelligentibus,
quantum nobis eorum animus in orationibus proficit,
& vita ad exemplum, quorum corpora videre non
sinimur.* Thus he.

And, in this exercise
of Contemplation by those Hermites, we find
also their Experience of Extasies, and Raptus.
Abbot John in Cassian, * describing this con-
templation, modestly relates of himself.---

* Collat.

19. c. 4.

*Pio Domini nostri manere (saith he) memini me
in huiusmodi raptum esse frequenter excessum, ut
obliviscerer me sarcina corporea fragilitatis indu-
tum; mentemque meam ita omnes exteriores sen-
sus subito respuisse & a cunctis materialibus rebus
omni modis exulasse, ut neque oculi neque aures
mea proprio fungerentur officio; & ita divinis
meditationibus ac spiritualibus theoriis animus re-
plebatur, ut saepe ad vesperam cibum me percepisse
nescirem.* &c. And ibid. c. 5. Majoribus re-
moti secretis, frequentissime ad celestes illos rapie-
bamur excessum. And elsewhere * Abbot itaac

* Collat.

9. c. 31.

reports of S. Antony the Hermit. *illum in ex-
cessu mentis frequenter orasse.* And there recites
this sentence of his, *Non esse perfectam ora-
tionem, in qua se monachus, vel hoc ipsum, quod
orat, intelligit.*

s. XXXIV.

Of the same Grace of Contemplation thus
S. Gregory Moral. l. 13. c. 13. on that text

* Psal. 29.

** Ego dixi in excessu mentis mea sublevatus quip-
pe (David saith the) vidit, quod se hic videre
non posse, ad se relapsus ingemuit. Perfectam scili-
cet animam ista compunctio afficere familiaris
solet,*

folet, qua omnes imaginationes corporeas insolenter sibi obviantes discutit, & cordis oculum figere in ipso radio incircumscripta lucis intendit; unde aliquando ad quandam inusitatam dulcedinem in aeterni saporis admittitur, ac raptim aliquo modo ardenti spiritu afflata renovatur; tantoque magis inhiat, quanto magis, quod amet, degustat; atque hoc intra se appetit, quod sibi dulce sapere intrinseco sentit. --- Cui inherere conatur. Sed ab ejus fortitudine sua adhuc infirmitate repellitur; & quia ejus munditia contemperari non valet, flere dulce habet, sibi que, ad se cadenti, infirmitatis suae lachrimas sternere. Neque enim mentis oculum potest in id, quod intra se raptim conspexerit, figere: quia ipso vetustatis suae usu deorsum ire compellitur. Inter hac anhelat; aestuat, super se ire conatur; sed ad familiares tenebras suas victa fatigatione relabitur.

Of the same Grace he speaks also Ibid. l. 24. c. 5. on those words of Job- & videbis c. 33. 26. faciem ejus in iubilo- Iubilum dicitur, quando ineffabile gaudium mente concipitur; quod nec abscondi possit, nec sermonibus aperiri: & tamen quibusdam motibus proditur, quamvis nullis proprietatibus exprimatur. Unde David Propheta insuens electorum animas tantum gaudium mente concipere, quantum sermone non valens aperire, ait: Beatus populus qui scit jubilationem. Non enim ait qui loquitur, sed qui scit: quia sciri quidem jubilatio intellectus potest, sed dicto exprimi non potest. --- And, - Tunc resplendente raptim coruscatione incircumscripti luminis illustratur. Quo utrumque conspectu in gaudio cujusdam severitatis absorbetur; & quasi post defectum vita praesentis,

sensit, ultra se rapta, in quadam novitate aliqua modo recreatur: Ibi mens, ex immenso fonte, infusione superni roris aspergitur; ibi non se sufficere ad id, quo rapta est, contemplatur; & veritatem sentiendo, videt, quia, quanta est ipsa veritas, non videt, (the language of S. Dionysius Areopagita) Cui veritati, tanto magis se longe existimat, quanto magis appropinquat, quia nisi illam vicinqua conspiceret, nequaquam eam conspiceri se non posse, sentiret. Anisus ergo animi dum in illam intenditur, immensitatis ejus coruscante circumstantia reverberatur. - Unde & ad semetipsam curius labitur; & prospectis quasi quibusdam veritatis vestigiis, ad sua ima revocatur. Hac ipsa tamen, per contemplationem facta, non solida, & permanens visio, sed, ut, ita dixerim, quasi quadam visionis imitatio Dei facies dicitur. Quia ergo, post laborum certamina, post tentationum fluctus, saepe in excessu anima suspenditur, ut cognitionem Divinae Praesentiae contempleretur, quam tamen praesentiam & sentire possit, & ex-plexe non possit, recte, post tot labores, de hoc tentato homine dicitur; videbit faciem ejus in iubilato.

- §. XXXV. On the same thus S. Bernard. De Consid. l. 5. c. 2. after mentioning some lower degrees of Devotion-- *Et omnium* (saith he) *maximus* (ille,) qui, sperto ipso usu rerum & sensuum, quantum quidem humana fragilitati fas est, non ascensoriis gradibus sed inopinatis excelsibus, avolare interdum contemplando ad illa sublimia consuevit. - Ad hoc ultimum genus illos pertinere reor excessus Pauli: Excessus, non ascensus; nam raptum potius fuisse, quam ascendisse, ipse

ipse se perhibet; Inde est quod dicebat; *Sive mentem te excedimus*, Deo. And. lb. c. 14. On that of the Apostle-- *ut comprehendamus cum omnibus sanctis-- sancti igitur* (saith he to Pope Eugenius) *comprehendunt. Quæris Quomodo? Si sanctus es, comprehendisti, & nosti. Si non es, esto; & tuo experimento scies.* Then explaining the Longitude, Latitude, altitude, and profundity of this Divine love; of the severall degrees of Contemplation (saith he) *Prima & maxima contemplatio est admiratio Majestatis (Dei.) Hac requirit cor purgatum; ut a vitijs liberum, neque oneratum penatis, facile ad superna levet, interdum quoque, vel per aliquas morulas, stupore & extasi suspensum teneat, admirantem.* So in his Cant. 2. 3. 49. Sermon in Cantic. on that text, *Introduxit me Rex in cellam vinariam-- Sed & Tu quoque* (saith he) *si collecto tuo Spiritu, mente sobria & vacua curis, orationis domum solus introcas, &c. confido in Deo, qui dixit Petite & accipietis, quia perseveraveris pulsans, non exibis vacuus. Verum, cum te nobis reddideris plenum gratia & charitate, nec poteris, Spiritu fervens, dissimulare munus acceptum &c. poteris & ipse veraciter protestari: Introduxit me Rex in cellam vinariam-- nec omne donum, quamvis spirituale, prodire dixerim de cella vinaria-- Sed si quis orando obtineat mente excedere in id Divini arcani; unde mox redeat divino amore vehementissime flagrans, & estuans iustitie Zelo. nec non & in cunctis spiritualibus studiis & officiis perminum fervens, ita ut possit dicere: conatuus cor meum intra me, & in meditationibus meis exardefecit ignis. Is plane in cellam non in rito perhibebitur vinariam*

vinariam introisse. Cum enim duo sint beata contemplationis excessus: in intellectu unus, & alter in a. e. u. unus in lumine, alter in fervore—pius sane affectus, & pectus amore calens & sancta devotionis infusio, eiam & vehementi spiritus repletus Zelo, non plane aliunde quam e cella vinaria reportatur.

§.XXXVI. The same Father elsewhere * in discoursing of Contemplation vpon the words *Introduxit me*

* In Cant. Sermon. 23. *Rex in cellaria sua* speaks thus of himself after Cant. 1.4. *his* Apology *lactantia* deputandum non esse quod

in illorum pandebat profectus. -- Est locus (faith

*Sermon. 67. he) ubi vera quiescens & quietus cernitur Deus, locus sponsi; & qui mihi quidem (nam de aliis nescio) plane cubiculum sit, si quando in illum contigerit introduci: sed heu, rara hora, & parva mora.-- (and elsewhere, Fortasse me hora quidem sed hora dimidium). -- Dixi Beatos quorum remissa sunt iniquitates. & quorum recta sunt peccata, cum subito tanta mihi quoque de me suborta fiducia & infusa latitiae est, quantus certe -- in loco secunda visionis non processerat timor, ita ut mihi visus sum unus ex illis beatus esse. O si durasset! iterum, iterumque visita me Domine in saluari tuo &c. In hoc arcanum & in hoc Sanctuarium Dei. Si quem forte vestrum aliqua hora sic rapti contigerit, ut minime avocet aut perturbet vel sensus egens, vel cura pungens, vel culpa mordens, vel ea certe, qua difficilius amoventur, irruentia imaginum corporearum phantasmata, poterit qui deus hic, cum ad nos redierit, gloriari & dicere. *Introduxit me Rex in cubiculum suum.*

§. XXXVII.

*Sermon. 74. Again * treating of the vicissitudes of the coming

Coming and departing of the Spouse on those words Cant. 2.-- *Reverte te dilecte mi, similis esto rapress* &c. he modestly declares his own experience in these matters; and, how in such heavenly visitations he was affected, after he had thus in his former Sermon * engaged his * Sermon. 73. promise concerning it.-- *Ego, quicquid illud est quod in me de hujusmodi experiri donatum est, coram eloqui non verebor. Nam etsi vile forsitan, cum fuerit auditum, & despicabile videatur, non mea refert; quia qui spiritualis est non me despiciet; qui minus, non me intelliget. Attamen si in alium istud Sermonem serva vero, forte non deerunt, qui edificentur in ijs, quæ exoratus inderim, Dominus inspirabit, Sponsus Ecclesiæ, Iesus Christus: In Sermon. 74. then, he proceeds thus. Audite me tamen hominem; qui loqui trepidat, & tacere non potest. which it seems by the words following he spoke not without Tears--- Nunc sustinere modicum quid insipientiæ meæ. Volo dice e (nam & hoc pactus sum) quomodo mecum agitur in ejusmodi. Non expedit quidem, sed prodat sane, ut prosim.-- Fateor & mihi adventasse verbum; in insipientiâ dico, & pluries. Cumque sapius intraverit ad me, non sensi aliquoties cum intravis. Adesse sensi, affuisse recordor, inderum & præsensire potui introitum ejus. sentire nunquam; sed; ne exitum quidem. Nam unde in animam meam venerit, quovæ abieris denuo eam dimittens: sed & quâ vel introieris, vel exieris, etiam nunc ignorare me fateor: secundum illud; Joan. 3. 8. nesci, unde veniat aut quò vadat.--- Quæ igitur, cum ita sint omnino investigabiles via ejus, unde adesse norim? (then going on he declares*

the admirable effects of these visits.) *Vivum & efficax est, moxque ut intus venit, expergescit dormitantem animam meam; movit & molliuit; vulneravit cor meum.-- Cepit quoque evel- lere, & destruere, edificare & plantare, rigare arida, tenebrosa illuminare &c. ita ut benediceret anima mea Domino, & omnia quæ intra me sunt, nomini sancto ejus; Ita igitur intrans ad me aliquoties verbum sponsæ, nullis unquam introitum suum indicijs innotescere fecit, non voce, non specie, non incessu. Nullus denique suus motibus comperitum est mihi, nullis meis sensibus illapsam penetralibus meis: tantum ex motu cordis, sicut prefatus sum, intellexi presentiam ejus, &c.* *Hæc omnia, ubi abscesserit verbum, perinde ac si illa bullienti substraxerit ignem, quoddam illico languore torpentia & frigida jacere incipiunt: atque hoc mihi signum abscessionis ejus; tristis sit necesse est anima mea donec iterum revertatur, solito recallescat cor meum intra me, idque sit reversionis indicium. Tale sane experimentum de Verbo habens, quid mirum si & ego usurpo vocem sponsæ, in revocando illud, cum se absentaverit.-- Et hoc oro, ut non vacuum veniat; sed plenum gratiæ & veritatis, more utique suo, sicut heri & nudius tertius.*

See the effects of this visit of the Spouse described much what in the same manner Serm. 69.-- *Si sensero aperiri mihi sensum ut intelligam scripturas, aut sermonem sapientiæ, quasi ebullire ex intus, aut infuso lumine desuper revelari mysteria, aut certe expandi mihi quasi quoddam largissimum cali gremium, & vberiores de sursum influere animo meditationum im-*
bres,

bres, non ambigo sponſum aſſeſſe. Again; ſee ſuch ſigne of his coming Serm. 31.-- *Ignis ante ipſum pracedet.* Pſal. 96. 3.-- *Oportet namque ut Sancti Deſiderii ardor praveniat faciem ejus ad omnem animam, ad quam eſt ipſe venturus.-- Et tunc ſcit anima, quoniam juxta eſt Dominus, cum ſe ſenſerit illo igne ſuccenſam, & dixerit cum Propheta; De excelſo miſit ignem in oſſibus meis & erudivit me. Et illud, Concaluit cor meum intra me, & in meditatione mea exardeſcit ignis.* And ſee the attendance that ought to be given to it Serm. 17.-- *Quando veniat, vel quando vadat, id plane periculoſiſſime ignoratur. Cum enim ha Sancti Spiritus circa nos diſpenſatoria quidem viſiſſitudines vigilantiffime non obſervantur, ſit, ut nec abſentem deſideres, nec preſentem glorifices.-- Vigilandum proinde, & vigilandum omni hora, quia neſcimus qua hora Spiritus venturus ſit, ſeu iterum abiſturus: It, & redit Spiritus.-- Et haſ alternare vices non ceſſat in hiſ qui ſpirituales ſunt, vel quos potiùs ſpirituales proinde ipſe creare intendit, viſitans diſtincto, & ſubito probans.* And indeed it may be obſerved of the Apoſtles themſelves, that they had extraordinary acceſſes, and excitations of the Holy Ghoſt at certain times more, then at others: (As likewiſe the Prophets before them were alſo extraordinarily moved by the Spirit only at certain times;) As appears Act. 4. 8. and 31. (much what like that Act. 2. 2. the place ſhaken with the ſame Spirit.) 7. 55.-- 13. 9.-- 17. 16.-- 18. 5. 25.-- Lu. 1. 41. 67.-- 2. 27.

See this Grace alſo copiouſly deſcri-

bed in *Scala Clausurali*; And de *vita solitaria ad Fratres de Monte Dei*, by S. Bernard, or who ever was the Author of them In *Scala* c. 4. 5. His incantationibus (saith he) anima advocat sponsum; Dominus autem medium orationis cursum interrumpens festinus ingerit se, & anima desideranti festinus occurrit, celestis rare dulcedinis circumfusio, &c. Et sicut in quibusdam carnalibus officiis anima adeo vincitur carnali concupiscentia, quod omnem usum rationis amittit, & fit homo quasi totus carnalis; ita merito in hac superna contemplatione ita consumuntur & absorbentur carnales motus ab anima, ut in nullo caro spiritui contradicat, & fiat homo quasi totus spiritualis.-- Then speaking of the Sighs, and Tears, dulciores super mel & favum, which in the great alterations, dilatings, and impulses of the Heart plentifully flow in such supernatural visits and the difficulty to express how in these the Soul is affected.-- sed quid (saith he) huiusmodi secreta colloquia proferimus in publicum? Cur ineffabiles & inerrabiles affectum verbis communibus conamur exprimere? in-experti talia non intelligunt, nisi ea expressius legant in libro experientia, quos ipsa docet unctio. And then again, laments the shortnes of their stay.-- Quomodo remanes anima spiritus sancti fervore discedente.-- Bonum erat nobis hic esse.-- sed jam dicit sponsus, dimitte me &c. Venit (O sponsa) ad consolationem; recedis ad cautelam, ne magnitudo consolationis extollat te.-- Hanc autem gratiam cui vult, & quando vult sponsus tribuit. As he saith elsewhere* O quam iucundum sentitur, si non esset tam modicum, Raptum.

* c. 18.

Again

Devotions Vindicated. 61

Again of the same things in his *Traët. De Vita Solitaria ad Fratres de Monte Dei* he speaks in this manner-- *Dilectio Dei aliquando vicissim lumen quoddam vultus Dei ostenditur, sicut lumen, clausum in manibus patet, & lateet, ad arbitrium tenentis: ut per hoc quod quasi in transcurso, vel in puncto permittitur videre, inardescat animus ad plenam possessionem luminis æterni, & hereditatem plenæ visionis Dei: cui ut innotescat aliqua tenet id, quod ei deest, nonnunquam quasi pertrahens gratia perstringit sensum amanti & eripit ipsum sibi, & rapit in diem, qui est; a tumultu rerum ad gaudia silentia: & pro modulo suo ad momentum, ad punctum, id ipsum ostendens ei videndum sicut est, interim etiam & ipsum efficit in idipsum, ut sit suo modo sicut illud est.* (Here we find the Mystical language.) *Hic cum didicerit, quid intersit inter mundum & immundum, redditur sibi, & remittitur ad mundandum cor, ad visionem &c.-- And before* * *Intellectus verò cogitantis efficitur contem- platio amanti; & formans illud in quasdam spiritalis vel divinæ suavitatis experientias, afficit ex eis aciem cogitanti, illud verò efficitur gaudium fruents, & tunc de Deo bene cogitatur secundum humanum modum; si tamen cogitatio dicenda est, ubi nil cogat, nec cogitur, sed tantummodo in memoriam abundantie suavitatis Dei exultatur, jubilatur &c.-- Sed modus hic cogitandi de Deo non est in arbitrio cogitantis, sed in gratia donantis; scilicet, cum Spiritus Sanctus, qui ubi vult spirat, quando vult & quomodo vult, & quibus vult, in hoc aspirat. Sed hominis est iugiter preparare cor, voluntatem expediendo ab* affe-

6.
XXXVIII
* P. 1045.

*Col. 1043

affectionibus alienis. Thus that Holy Man highly experienced in Spirituall matters.

§. XXXIX. Mean while, as to our selves, and our highest endeavours, and ambitions in Prayer,

*Tract. 3. I may say with *sancta sophia* * - *All our perfe-*

§. 4. c. 6. *ction consists in a state of love, and an entire con-*

§. 3. *formity to the Divine Will.* There are therefore

in a Spirituall life no strange novelities, or wonders pretended to (on our side,) Divine love is all. As for the manner of exercising this in those nearer approaches that are made to this fountain of Beauty and light in Passive unions, (that is, where God in vs seems the chief or only Agent.) we must (as it goes on there) content ourselves to heare those speak of it that have had some experience in it: and, if what they say be incomprehensible to vs, we ought not to wonder at it: For (as it follows §. 6.) the internall affections in the souls of the Perfect. (that is, in these supernaturall divine communications) are so inexplicably subtile and pure, that experience it self doth not sufficiently enable them to give an intelligible account of them. These things therefore *sancta sophia* confesseth hard to be understood by the experienced, as well as its Adversary. Neither could he justly pitch vpon these, as the chief, or only, Devotion taught in the Church of Rome, whenas it is there taught, that these are not at all in the power of our Devotions; but bestowed when, and to what persons, and for what duration, God pleaseth. And, in them, as there is much that proclaims the honour of Gods Church, and of such Saints, So what is there that opposeth the

the

the Reasonableness of Christian Religion? For, this, I hope, is not Reasonable, that nothing in Religion may be above Reason; and somthings therein, that are less easy to be vnderstood, are therefore to be received with admiration rather, then scorne; If the Church *speaks wisdom among the Perfect*, may the imperfect blame her for this? And may they presently charge her with madness, as Festus did S. Paul, for speaking things they vnderstood not? If the immense Goodnes of God is pleased to communicate such supernaturall favours and caresses, and consolations to those who have weaned themselves from all other Creatures for his love, the over joyed Soul cannot but speak of the things she sees of him, and hears from him, and declare his wondrous works, and endeavour also as much as she can to render her neighbours partakers of the same; And, if the Wise men, and Philosophers of this world shall call this *Fanaticisme*, and *Canting*, *Frenzy*, and fits of *Melancholy* &c. yet the Church will still proclaim these Honours done her by his Divine Majesty; and *wisdom will be justified of her Children*.

THis said in Generall, I address now my self more particularly to this Authors Discourse, on this Subject in his 4. chapter, §. 15. and 16 from Page 325. to p. 343. To which I have confined my self, because so much only treats of this Argument. And on this

this part I shall only make some short Remarks, where it seems necessary; leaving the Reader; (for avoiding tediousness) to apply them to the Doctors words.

Reply to page 3. 5.

This page contains an vnjust charge (as appeares, before §. 26. &c.) without proofs.

So mysticall & unintelligible a way &c.

§. XLI.

The Churches directions for Prayer are so plain, and intelligible as the practice of them hath advanced infinite Souls even of the weaker and less learned Sexe to very great Perfection and Sanctity: The obscure expressions, which are culled here out of Catholick Books are in the context joyned with others, that, according to the quality of the matter, sufficiently explain them. And the Reader is here dealt withall, as if in a Dictionary one should cancell or hide the language vnderstood; and then perswade vs, we can make no vse of such an vn-intelligible Book: To know the truth of which I wish any piously disposed Protestant, (vpon occasion of this contest,) would but read some of the Churches books of Devotion. I doubt not such would be so far from complaining of their obscurity, as to be rather much excited to practise their excellent lessons.

§. XLII.

Leaving the Scriptures &c.

The Holy Scriptures do warrant, and secure the Churches common *Doctrines* and *Rules* of *Devotion*; Neither can any of these be shewed dissonant from, or contrary to them: provided, both be rightly vnderstood. Only I hope the Church

Church may be excused, for not shewing all the words perhaps she useth in her writings of Devotion to be in Scripture; as well as the Nicene Fathers, for not shewing *ομολογιας* there.

Reply to page. 326.

That bitter enemy of theirs called Reason &c.

This Author is a great Common Reason §. XLIII. Man; and often appeals, and summons vs to the Barr of Reason; and would perfwade, that the Religion of Catholicks is no Reasonable Religion. But it is noted (which is some prejudice to him and his party) that all Hereticks have always done the like. Nay it is also Clear, that they cannot do otherwise. For, since a cause must be defended either by Authority or Reason, (for who will at once affront both these?) whilst these men do oppose the one, they are driven to pretend the other. To clear this matter, I suppose by Reason is not meant here meerly arguing, or reasoning: for this is, and must be, used equally on all sides, on all Subjects, either when wee dispute for, or against Reason. Here then must be mean't, the Naturall Principles of Reason that Catholicks are enemies to. And, contrarily, Catholicks affirm, that neither they, nor their Religion maintains (though indeed many things above, yet) any thing contrary to, true Reason; or any true Principle hereof. For, *omne verum omni vero consonat*? But notwithstanding first they contend, that many things in Religion may seem contrary to the best Arguments which we

have from seeming Reason, or from the seeming Principles thereof; and so, that seeming Reason (for, true, all things considered, never can do so) dictates one thing to vs, and Religion, or Divine Revelation, another: and, that here all seeming contrary Reason, I add, or also sense whatever, is to yield to an undoubted *Revelation*: and the *certainty* of Such *Revelation*, only, is abundantly sufficient to proue the contrary to be no true *Principle* of *Reason*, nor true information of Sense. And nothing is more Reasonable then this; because Gods Revelation carries also the Divine Reason (if I may so say) or knowledge along with it; which is above man's.

2. Catholicks affirm, that, as many things in Religion are contrary to seeming Reason; so many go above or beyond the latitude, or capacity of Reason. In which though our Reason apprehends that these things are so, they are proposed to it, and apprehended also some Motives, why, in prudence, it may believe them to be so; yet from its own Principles it cannot comprehend, why, or how, they are so: Nor can discover any such things by its own light. *Animalis homo non percipit, quæ sunt Spiritus Dei; stultitia enim illi, & non potest intelligere, quia spiritualiter examinan-*

* 1. Cor. 2. *tur.* * - *Non multi sapientes &c. -- Per fidem ambulamus, & non per speciem; -- In Captivitatem redigentes intellectum, in obsequium Christi.* And

10 6.
* De Trinitate.
Serm. 1.

S. Austin's- *Christianus sum; Credo, quod nescio*, * are passages here worthy this Authors better consideration.

More

Devotions Vindicated. 67

More liable to fall into the dotages &c. Persons §. LXIV.
of a temper naturally more disposed to Religion are also, in a speciall manner disposed to Fear, Humility, and Obedience, and such as they are most inclined to, so if remaining in the Catholick Church, they are sufficiently secured in, following the conduct of their Spiritual Guides, from all miscarriages in Religion; from Superstition, Enthusiastme, &c. Mean while, to tell men that the devoutly inclined are apt to fall into Superstition, or Enthusiastme, what is it, but to deterre them from Devotion; and to quench ^{1 Thess. 1.} the Spirit? ^{19.}

Is in the use of the greatest Reason &c. The conduct of Gods spirit, is another thing then the use of naturall Reason and Prudence. It consists well with it indeed; but not in it. And many times also our seemingly greatest Reason and Prudence guide vs in a way quite contrary to the Spirit. Therefore said the Apostle- *Fides nostra non est in sapientiâ hominum, sed in virtute.* (or if you will *spiritu*) Dei ^{1. Cor. 2. 9.}
And- *Quod stultum est Dei sapientius est hominibus.* ^{1. Cor. 3. 19.}

The design of that Church, &c. ^{Se&as} §. XLV.
non metuunt introducere, blasphemantes. I feare a severe account, (without a Retraction of this) ^{2. Pet. 2. 1.}
will one day be required for making here the Church Catholick, for so many ages before Luther, not only to have practised erroneously, but to have *designed* so wickedly, as to conspire against the true practise of Christianity, as a thing found contrary to her interest:

Of which Church those, who lived then said in their creed. - *Credo unam, Sanctam, Catholicam, Ecclesiam.*

Reply to page 327.

To. p. 327. *Keeping the Bible out of the hands, &c.* The Holy Scriptures are not kept out of the hands of any such persons of what condition soever, as their Spiritual Superiours and Confessors, who are acquainted with their Consciences, do conceive, may receive more benefit, then hurt by reading them. But these, mean while, (as sad experience shews,) are better withheld from all such, who seem self-wise, disobedient, not well-contented and resigned, in all matters difficult, and controverted there, to submit to the Church's judgment.

§. XLVI. *Tedious and ceremonious way of external Devotion, &c.*

Luk. 7.31. Here wee hear, on the one side, that the Churches long and ceremonious external Devotions are as dull, and cold, as the earth it self: on the other, that her Mentall Prayer, Abstraction, Introversion &c. ends either in Enthusiasme, or Madness. -- *Cantavit illis, & non saltant; lamentavit & non plorant;* Because they are like froward children, out of love with Devotion; and never to be pleased. By this tedious and ceremonious way of external Devotion as dull and cold as the earth it self, I conceive, is either meant the Churches Liturgy; for which we know, since the great complaints of it in Cromwells time, that there are many among Protestants that are no hearty Friends, and which the Reformation

Devotions Vindicated. 69

formation indeed, to her great loss, hath much abridged; or he means the Formes of vocal Prayer that are often iterated, so to continue the Devotions of such persons, as cannot read: Both of these most Prudently, and piously ordered. And, what humble person, would not extoll and reverence the Iudgment and Authority of the Church of so many Ages?

They commend Abstractedness of life; mentall Prayer; Passive union &c. Terms of Art, §. XLVII.

Invented for expressing something compendiously and in one word, which before was expressed by Circumlocutions, and in many, & freely indulged in all other Arts and Sciences, I see no Reason, why they may not also be current in *Mysticall Theology*, or in this Divine Art of Prayer. To collect here together (that I may not in every page be troubled with them) all the hard or unintelligible Termes here Complained of in the Roman Devotion, and which are said * must, either end in Enthusiasme, or Madness; and again. p. 335. that they must be left to be understood by mad men, and practised, by fools) they are either Termes describing the *Divine Favours* received in Prayer; or describing the *exercise* it self of Prayer, and Devotion. Of the first kind are these. *Passive Unions; Divine inactions; a Super-essentials Life of the Soul; Deiformity; Deification; the Fund, or Depth; the Apex, or Supreme point, of the Soul, or Spirit; Aspirations, and Elevations of the Superior Will; the Nothingness of the Creature; God himself, nothing that,*

* P. 372.

or no

or no such thing as, any Creature is ; Divine inspirations, new Revelations.

Of the latter these : Mental Prayer, Abstraction of life ; a state of inroversion ; Self Annihilation ; unknowing our selves, unknowing God ; Removing Images of God, Images of the Creatures ; an Active and a contemplative state of Prayer.

These are the vnintelligible words that I could find in these pages ; perhaps, if I have missed some, I may meet with them in passing along.

Now it is strange, that this Author, who in the Book where he found these words must find also the explications of them, would not give the Reader, the one with the other. I shall run over them in the order they lye, and supply this defect of his ; but very briefly, to any Ingenuous Reader, for most of them, it seems labour lost.

§. XLVIII.

* See Sancta Sophia
3. Treat. p.
243. 266.

Passive Unions are sufficiently explained before §. 30. 31. called *Passive*, * not that, when herein a Soul contemplates God, she may not be said in some sort Active ; but, Because, when God is pleased so graciously to communicate himself to the Soul, the Soul is taken out of her own disposall, and doth and must see and think only what God will have her, and this no longer when his good pleasure is such. Neither can any dispositions or preparations that the Soul can use, assuredly procure it. Thus Sancta Sophia explains this word ; And the Expression is secured by such like Scripture language-- *Qui Spiritu Dei aguntur*-- Not I live, but Christ in me,-- Not I work, but the Grace of God which is with me,-- Matt. 10. Not ye that speak, but the Spirit of your Father, that

Rom. 8. 14

Gal. 2. 20.

Cor. 15. 10.

Matt. 10.

20.

Devotions Vindicated. 71

that speaketh in you. So the spirit; that is in vs, Rom. 8. 26.
said to intercede for vs with groanes unutterable.

So the Naturall actions of S. Pauls Soul seem wholly suspended, when it knew not so much, as whether it was *in*, or *out of the Body*. Hierotheus (saith S. Dionysius Areopag. *) was not only *μεδών* but *παιδών τε θεῶν*. All the Diuine influences admit degrees: and the Soul is said to be more Passive as the Holy Spirit is more operative: and so, in it's strongest and most extraordinary workings, the Soul is hindred at least from reflecting on it's own action, & seems to it self not to act at all: as in a great intention of the Mind, the actions of our senses, what we then see or hear, are not at all observed. *Divine Inaction* is, in plain English, the acting of God, or his Spirit in vs, which, in the perfect is more extraordinary, sensible, and manifest.

* De Di-
vin. nom-
m. c. 2.

A superessentiall life of the soul; Superessentiall is a compositt (as also many other words with *υπερ* added to them) vsed much by Dionysius Areopag: or the Ancient Author of those works; signifying no more then *superlative*; a life of the Soul much advanced by Gods Spirit above it's naturall operations and apprehensions.

Deiformity and *Deification* are words not of late only but Anciently vsed; signifying an *union* with God not in *Essence*, but by *Grace*; and this vnion still more intimate, as the Grace more extraordinary: secured by like Scripture language. For *Deiforme*.- *Renewed to the Image of our Creator*- *Changed into the Image of our Lord*.-

Trans-

Col. 3. 10. *Transformed by the renewing of our Mind. For*
 --2. *Deification, Partakers of the Divine Nature and of*
 Cor 3. 18. *the Powers of the future World.* -- The Lord and
 Rom. 12. 2. *we made one Spirit.* -- *Filled with all the fulness*
 Heb. 6. 4. *of God &c.* And, if any of these may be com-
 1. 4. - 1. *municated to the lowest rankes of Gods Saints,*
 Cor. 6. 17. *the less may the Mysticks be blamed for ap-*
 Eph. 3. 19. *plying them to the highest, and most perfect.*

The reason of the Mysticks vsing sometimes
 the expression of the *Depth*, *Fund* (that is in
 plain English, the *Bottom*) or *Apex*; the Su-
 preme Point (or top,) of the *Soul*, or *Spirit*,
 (that is the *innermost*; or the *highest*, part of
 the *Soul*;) is mentioned before, * viz. a dou-
 ble motion, observed by the experienced, in
 the *Soul*; in Gods communicating his more
 special Presence, and more extraordinary
 Graces to it; (as it is in *Extrasies*, and *Rapt*s,
 or inferiour *Transports* somewhat partaking
 thereof;) either one *Inward*, or one *Upward*.

* Pl. 64. 7. We find in Scripture * *Cor alium* -- and *Exces-*
 --67. 28. *sus mensis* -- and *Heights*, and *Depths*, of *Love*,
 Eph. 3. 18. answering those; and this Author may find
 in the *Common Prayer Book*: A sinner re-
 penting *from the bottom of his heart*; and that
 is, of his *Soul*: and what more vsuall, then
 to say; a Man in passion (and this Holy Love
 is such) is transported *above*, *beyond*, beside,
 himself? yet some Mystick's there are, who
 vs *Fund*, to express the lower and affective
 part of the *Soul*, and *Apex Spiritus*, to express
 the Superior, and Intellectual. However
 the impropriety of a term may be excused,
 where the explication of it prevents mistakes.

Superior

Superior Intellect and *Will* are School-terms called so from the Supernaturalness, and sublimity of the object, to which some actions of these Faculties are directed.

Nothingness of the *Creature* is an expression of its extreme lilenes compared with God; And, if he be *all in all*; and *I am*, be a name that none but himself can claim; this will carry it, that, in some sense they are *nothing* & that they are *not*; It is no hard matter, to shew the Apostle saying, that Man is nothing. *If a man think himself something, when he is nothing.* Gal. 6. 3. The planter and the waterer both *nothing* 1. Cor. 3. 7. And, *Things that are not* - 1. Cor. 1. 18. But the Mystick's nothing chiefly is; when we think them as nothing; & so, think nothing of them; as the greater Saints still do less. Again there is a *nothingness* that may be affirmed of God also, in respect of his being *nothing* that the Creature, or any thing that we know, is; and whose Being, as yet, is better apprehended by *vs negatively*, and by what he *is not*, removing all the natures and imperfections of Creatures from him; then positively, and by affirming what he is, of whom, nothing that man doth, or can, apprehend, hath the least Similitude. S. Dionysius is much in this; and so since him the Mysticks. And the summ is. 1. to instruct vs; That, for obtaining such an vnion with God, in a more special presence thereof to devout Souls in Prayer, we need not frame to our selves any *curious* Ideas of him who is incomprehensible; and that the less we labour with the Intellect

§. XLIX.

to do this, the better ; and the less hindrance to Devotion ; but rather we are to contemplate him by Faith , as the most beatifying object of our Love , and containing in him all Perfection ; and to be contented with such a generall confused, obscure notion of him , as this life affords. 2. and also to signify , that the nearer any one , in such high contemplation , is admitted to a fuller sight of his *Perfections* and *Beauty* , the more still they are dazled , and darkned, with his light ; and are less able to express , what they see : The more also a Creature becoms vile vnto them : and as his *greatness* more appears to any one, the more their *smallness* or *Nothingness* : As at the farther distance , we are removed from any thing , the less still it shews to vs, & at last quite vanisheth.

§. I. *Divine Inspirations* ; or Illuminations and Infusions of the Holy Spirit , enlightening the vnderstanding with a right apprehension and judgment of things , and inspiring into the Will holy desires , and such as are acceptable to God, and conformable vnto his will, surely this Author will not deny. These are frequently petitioned for in the publick Prayers of the Church, Catholick , and Protestant ; I dare not spend long time in proving them, least I should incurr the censure below p. 338. Only I wonder how they came to be put here amongst non-intelligibles. Must nothing be acknowledged , and allowed , that Fanaticks pretend to ? For new Revelations see what hath bin said before §. 4. and let

Devotions Vindicated. 75

let the Scriptures be considered, that are cited §. 24. *If any thing be revealed to another, let the first hold his peace. And Every one of you hath a Revelation*: And the Apostle's praying for the Ephesians- *That God would give unto them the spirit of wisdom and Revelation, for opening the eyes of their understanding,* 1. Cor. 1. 10. 30. and 2. Eph. 1. 17. &c. c. 3. 16. &c.
 "and to comprehend the breadth, and length, and depth, and height of the love of Christ &c.-- To which Scriptures may be added the place of Saint Austin, when going to write of the Trinity, * -- *Si quid autem aliter sapio ; * De Tri-*
id quoque mihi ipsa revelabit ; sive per occultas in- nia. c. 3.
inspiraciones, atque admonitiones, sive per manifesta
eloquia sua, &c.-- And so, Confess. lib. 11. c. 22. About the measuring of time-- *Exarsit*
(saith he) animus meus nosse istud implicatissi-
um enigma. Noli claudere Domine Deus, noli
claudere desideria mea ista. If it be asked, what are, or may be, the Subjects of such new Revelations? I answer. All matters concerning either an Orthodox Faith, or an holy life; All the Precepts, and Counsells of Perfection, already delivered in the Gospell; but these extended and applied, to severall particulars, wherein we cannot otherwise without such new light be so certainly guided, such new illustrations, and influences of the Holy Spirit often producing in vs a firmer assent, and a greater affection to them; Shewing Divine Mysteries more clearly and profoundly; Pressing Christian Duties more efficaciously; Instructing vs in particular cases and circumstances, and with considering our present

L 2 dispo-

disposition, or condition; Directing vs, of things indifferent, or also good, proposed, which is to be performed as the more perfect, more acceptable to God, beneficial to vs; Often acquainting and admonishing vs of our infirmities and temptations; Discovering also Secrets; Events, and matters of Fact past, present, future; as they may happen to concern the benefit of ourselves, or others; lastly new Revelations of former Revelations, as some circumstantial application of them is necessary.

- §. LI. *Mentall Prayer*, is praying with, or in the mind, with a liberty from *set formes*; *Abstraction of life*, is only sequestering ourselves, as much as we can from wordly cares and busines, especially at the time of our Devotions. *Introversion* is nothing more then a Recollection of the mind, from all external objects, and acts, which distract it, into it self, there to spend all it's thoughts, and affections on God & pious Meditations. *Convertimini ad cor* Psal. 85. 9. *Accedet homo ad cor ultimum*, is Scripture-language; and *Regnum Dei intra vos*, saith our Luk. 17. 21. Lord. And--*Ipsæ nomen contemplationis suscipit, qui cor intus habet*, Saith S. Gregory In Ezech. Hom. 17. *A state of introversion*, is a strong and well-confirmed habit of it, when we have gotten a power ouer ourselves to do it without difficulty. *Selfannihilation* is self denialall, self mortification; such was the Apostle's, when he said- *I am nothing* 2. Cor. 12. 11. I wish there were not more, deficient in the practice, than ignorant in the meaning, of

Devotions Vindicated. 77

of these. *Unknown ourselves, unknowing God; Removing the Images of the Creatures, and of God; 1. as much as we can, forgetting our selves, and other Creatures; and defacing the hurtfull phantasmie, or Images we have of them in our minds (though I would not be here vnderstood to include amongst them, the Humanity of our ever Blessed Lord, which is the Chief nourishment, and support of all true Devotion) Defacing them, I say, first, and chiefly, as they relate to our Affections; in retaining no inordinate inclinations or adherence to them, or any of them: in neither solicitously seeking, nor willingly admitting when offered, consolations from them; (a sure way, but after some patience, to find consolations much greater in and from God.) Happiest he who ever thus most *unknowns* both *them*, and *himself*; and thus he becomes the better prepared for a more immediate, and intimate vnion, by Love, to his Creator; This our being wholly Mortified to the world and weaned from the Creature (and so from ourselves) as if it *were not*, is one of the chief Lessons that is taught in the Catholick Schoole of *Devotion*. And as God manifests to any Souls his *Greatnes*, so there more appears to them, the *lisliness* or *nothingness* of the Creature. 2. Removing them, As they relate to our *Meditations*; in laying aside, as much as we can these workings of the Braine, after the Soul perceiues herself sufficiently excited by them to Acts of Love: for now, Such Meditations become hindrances, and distra-*

distractions to *Contemplation*, and then, when our Will is fixed on that supremely amiable object, the enioyment of which we seek by them: Which the *Affective* part of the Soul more quietly possesseth, as our imagination worketh and disturbeth it less; and when the Soul in respect of these Images, is at it were in the darke and sees least of them, I mean such Images, as the act of love, and contemplation, or affective meditation (rather infused then acquired) do not necessarily include. Indeed the greatest disturbance we find in our prayers (and therefore it needs to be no wonder if the Mysticks speak so much of them) is from these *Images* of wordly things; so lively drawn and imprinted in our Fancy by our much trafficking with them, that the Soul at her devotions is frequently casting her eye aside, vpon them: And the greatest art of a christian is to deface these Images there, as much as he can, that he may keep his mind fixed on somthing much nobler, and better: and the way to obliterate them again is, to sequester ourselves, as much as necessity and duty permits, from negotiating with these *wordly affaires*, and *cares*, that necessarily stay them there.

§. LII.

Of removing these Images S. Dionysius speaks much: See the much noted place De Mystic. Theolog. c. 1. *Tu vero Timothee Charissime, intentissima contuendis Spectaculis Mysticis exercitatione, & sensus lingua, & intellectualuales operationes; & sensibilia, & intelligibilia omnia, &c. ut illi jungaris, qui super omnem substantiam*

Substantiam omnemque scientiam est. Libero enim solutoque a Te, & ab omnibus discessu, ad divinarum tenebrarum radsum super-essentialem con-
tendes. And thus S. Gregory* - *Qui adhuc ex-
teriora immoderatus cogitant; qua sint de aeterno lumine rimæ contemplationis, ignorant. Neque enim cum corporearum rerum imaginibus illa se infuso incorporea lucis capit: quia dum sola visibilia cogitantur, lumen invisibile ad mentem non admittitur.* And elsewhere * *Quia per illas ima-
ginationes corporeas infra se lapsa est anima, sine illis supra se ire conatur (id est, in contemplatione:)* & postquam per multa indecenter sparsa est, in unum se colligere nititur; & si magna vi amoris prevalet, esse unum atque incorporeum contempletur. To the same purpose S. Austin, of contemplation- *Si cui sileat tumultus carnis, sileant phantasia terra, Et ipsa sibi anima sileat, & transeat se, non se cogitando, &c.* See before §. 33. And S. Bernard * on *Revertere dilecte mi: sponsa revocat; oblita totum quod non ille est se* Sermon. 73. *quoque ipsam.*)

*In Ezech.
Hom. 12.

*Moral. li
24. c. 13.

*In Cant.
Serm. 73.

The same that is said here of the Images of Creatures may be also of such grosse and vnrefined Images or Imaginations, borrowed from the creature, as are had of God; which the experienced find very different from, and diminutive of, those discoveries and participations of him, to which he is pleased sometimes to admit them. *An Active and a Contemplative State of Prayer* is nothing else but the way of Meditation, the state of Beginners, and of Contemplation, the state of greater Proficients: the one more using the understanding

ding, other more the will and Affections: The one, the way to the other.

§. LIII.

And lastly, what comes all this Arabick and canting (as some Discouragers of Devotion would make vs believe it) I say what comes it to? but that which is given account of before §. 26. &c. That by much purity of Conscience, and Solitude, so much as business permits, and frequent Mentall Prayer, and Abstracting of ourselves from earthly things, and by retiring into ourselves (where, & not abroad, is that *Regnum Dei*) from things without vs, by self mortification, vnknowings, and forgetting ourselves, and all other creatures, and their delights, we may attain, to a perfecter love of God, and a greater fruition of him in this world to be united to, & made like, him; and to have his Image, defaced by the Fall to a very eminent degree, renewed in vs; and to become one Spirit with him; and hence also enabled to performe all Christian vertues that our state of life calls vs to, in a much more amorous, and Heroicall way. Thus as this Author leaves such terms and way of Devotion *to be understood by madmen, and practised by Fooles*, so I hope I have shewed them easy to be vnderstood by the *Sober*, and necessary to be practised by the *Devout*. And so I proceed to attend the remainder of his discourse with my Remarks.

§. LIV.

Came first into request in the Monastick Orders &c. Poverty or freedome from wordly wealth and cares; Celibacy, Solitude, obedience, silence, which are the vows and Practises of a
Mona-

Devotions Vindicated. 81

Monastick life (much frequented in the Church ever since Constantines times, and the first secular liberty of Christianity.) are excellent dispositions and preparations for Prayer and Contemplation, and our ascending to the highest degree of a Spirituall life.

The men who solemnly divulged it, were §. LV.
Rusbrochius &c. Both the Fathers * and
 Schoolmen were frequent on this Subject of * See §. 33.
 perfect Contemplation, before Rusbrochius.
 And among others these: S. Dionysius Areo-
 page, Cassian, S. Gregory, S. Bernard, Hugo,
 and Richardus de Sancto Victore, S. Thomas,
 S. Bonaventure, &c. Some of them also writ-
 ing Tracts vnder the name of *Mysticall Theo-*
logy, So that the writers on this Subject are
 both more numerous, and more ancient, then
 he would make the world believe. Rusbro-
 chius and Suso were persons eminent in San-
 ctity, and Spiritual life, and writ their own
 Experiences. Ludovicus Blosius's works are
 deservedly much commended; and were
 highly esteemed, and much read by the pious
Emperour Charles the Fifth; (though their Au-
 thor modestly refused his preferments.) On
 whom also they seem in part to have wrought
 this good effect, that, laying down his Em-
 pire, and Honours, he ended his dayes in Re-
 tirement and Devotion.

Reply to p. 328.

Who after his many turnings &c. There To. p. 328.
 being so many Sects, and but one Church Ca- §. LVI.
 tholick, makes a change of Religion in many
 persons a thing not to be reproached, but
 M highly

highly commended. And what Illaudable *Con-
stancy* in Religion were this, that one born,
must therefore dye, among Sectaries? M.
Cressly, educated in a Religion, and a Church
that challenges no infallible Guidance of
Souls, and (as this writer saith) permits also,
to all, liberty of opinion, made use of his pri-
viledge to change the one, and the other, as
he thought fit: (as many others daily do, some
running one way, some another:) till, after
that Gods mercy had discovered to him the
Canonical Church-Authority, which God
hath established for ever for the Guidance of
his Church, He, by an humble resignation
of his judgment wholly into it's sacred con-
duct, became fixt, and at rest. Nor doth he
take it for any dishonour to him to be listed
together with S. Benedict, S. Francis &c. in
the Roll of this Authors *Fanaticks*.

Reply to p. 329.

To. p. 329.

§. LVII.

*That concerns others (though it be their sal-
vation,)* &c. This writer seemes no very
charitable Glosser. After the words (*a seque-
stration from all business that concerns others*) in
stead of, (*though it be their salvation:*) he should
have interposed (*that is, such busines as is in
things indifferent: and to which, by obedience or
charity, they are no way obliged*) for so M. Cressly
and Sancta Sophia, often declare their mean-
ing, in this very Section, and frequently
elsewhere.

What this pure Fund of the Spirit means, &c.
For the hard terms which this Author picks
up here, and there in Sancta Sophia, and M.
Cressly,

Cressy, and others, stript of from the context that would make them more intelligible and current, I referr to the former explications. Bloſius, by his *Deiforme*, *Fund*, which so few know by experience, means nothing else but the Image or Presence of God more perfectly imprinted in the *intimat essence* of the Soul, (what if I had said, in the very center, or Bottome, of it?) by the extraordinary Graces of his Holy Spirit, which he calls there *Regnum Dei intra nos*; and he goes on thus in a sublime Description of it. * *Ibi anima, quicquid est humanum exuens, & quod est divinum induens, transformatur mutaturque in Deum, sicut ferrum in igne positum formam ignis accipit, & transformatur in ignem. Manet tamen essentia animæ sic Deificata, quemadmodum ferrum ignitum non desinit esse ferrum. Igitur ipsa anima, quæ prius erat frigida. jam ardet; quæ prius erat tenebrosa, jam lucet; quæ prius erat dura, jam mollis est.* But these *mirabilia super nos* are not to be found in the Rules of the Churches Devotions but in the gracious Effects thereof.

* Instit. Spirituales. c. 12.

A way of knowing without thoughts &c. s. LVIII.

These seeming contradictions which may be parallell'd with the like in Holy Scripture, and severall of them are borrowed from S. Dionysius, seem not vncapable of a good sense (though I do not find them thus put together in Bloſius; and this Author is very good at making Anagrams of such discourses by displacing the parts of them as best fits his purpose.) For in such supernaturall communications, *The Soul knows*, or contemplates

without any thoughts, discursive; Sees in darkness; or in the obscurity of Faith, not clearly. The Apostle expresseth it 1. Cor. 12. 12. *Videmus per speculum, in enigmate*, and saith Heb. 11. 1. - that Faith is an Evidence of things not seen. Understand without Reason, that is, reasoning; Knows God, as to the notions had of him formerly, by her perceiving him now another thing; Is melted and brought to nothing; first mortified as to self-love, interest &c. The Apostle was so, when he said, *I am nothing*,

2. Cor. 11. and the old man perisheth. And then lost, and
 11. swallowed up in God; He all in all 1. Cor. 15. 28.
 2. Cor. 4. and our life hid in him Col. 3. 3. or It, his life,
 16. rather than ours, Gal. 2. 20. By which means
 all created being is put of, and that which is only
 Divine put on. Or, if you will, in the Apostles
 phrase, the old man and all his lusts and affe-
 ctions to the Creature put of, and the new put
 on: And the Soul is changed into God; the word
 in Blossius is *Deificata*, a word anciently in
 use; that is in Scripture, changed into his Image,
 or, filled with his fulness, or, made one spirit
 with him: As Iron heated into the nature of
 fire. But *cetera desunt*; what follows is cut
 of; not serving this Authors turn: It fol-
 lows in Blossius, after *mutatur in ignem* (which
 is here translated, into the nature of fire) as
 if he knew not into whose hands he might
 fall: *manet tamen Essentia anima sic Deificata,*
quemadmodum ferrum ignitum non desinit esse
ferrum &c. as I have set down before: He
 only declaring it to be a change of Quality.

Reply to page 330.

Consider

Devotions Vindicated. 85

Consider the Directions in order to it, &c. To. p. 330.

The summe of that, which is cited here out of Sancta Sophia's directions, for our attaining such Vnion with God, is this. That there is a seeking of Such Vnion with God &c. either more with the acts of *Meditation* performed by the Vnderstanding; which is called an *Active state of Prayer*; or more by exercising the *Acts of Love* by the Will, It being only assisted and furnished with some common notions of the intellectu, Of a generall knowledge of God his being the most perfect amiable and beatifying obiect, the most worthy of all praise, honour, adoration, love &c. Without the trouble of those many phantasmes, and images borrowed from the Creatures abroad, which the Intellect must make vse of in its subtile discourses, and which many times steal its thoughts away from the Meditation designed. Of these Acts of Love you may see great variety for patterns set down at the end of Sancta Sophia p. 26. &c. (Not that these two *Meditations* and *Aspirations*, or that the Acts of the Intellect, and will are perfectly severed from one another; but only *secundum magis & minus*; the one vsed much more, then the other.) And this latter, is called a *Contemplative state of Prayer*. And the latter of these, the *Contemplative way*, or *Affective Prayer*, so much as it can be procured, in which the will resolutely pursues to do what it can; (and almost always it can do something,) as to adoring, praising, giving thanks, humiliation, resignation &c. upon
some

some Mystery of our Salvation simply presented vnto it. I say this *affective* way of prayer is recommended as the better and more advantageous, 1. As enioying a greater internall Solitude and quiet from thete various imaginations, then such acute speculations, or discursive Prayer do admit. (Of which thus S. Bernard * *Ad huius scientia plenitudinem opus est potius intima compunctio, quàm profundâ investigatione; suspirijs, quàm argumentatione; lachrymis, quàm sententijs; Oratione quàm lectio*) 2. As better searching into, and discovering to vs, our defects, by intentions, self love, and other inordinate affections, in doing our duty; which duty our Love to God now more exactly purifies from them. 3. As more simple and plain, and less liable to, illusions, curious speculations, not vn often running into errors, and mistakes, and occasioning also pride and self conceit. 4. As the practice of it is more easy to all sorts of People.

Of this Affective way of Devotion thus speaks one much experienced in Spirituall natters * *Si scire cupias, quid tibi faciendum, ut tam prestans bonum [fruitionem divini amoris] consequaris, tribus verbis tibi declarabo. Exercita te ipsum serio & sedulo in Desiderio Divini amoris per ferventiſſimas aspirationes, & alios actus voluntatis, assumens tibi; subjectum primi ac principalis tui Exercitii interioris, hunc ipsum Amorem In id saltem unice conſtitendo, ut, ex veritate & toto corde tuo, Deo complaceas, cumque spiritum ad eum assidue habeas intentum & elevatum; A quibusque alijs sive affectionibus*
sive

* Barbaso
Amor, Di-
vin. oc-
cult. Se-
mitæ part.
I. c. 16.

*five occupationibus, non necessariis expeditis: Animumque tuum interea accomodans, ad tot diversos casus & eventus visa humana familiares, tam intra cum Deo, quam extra Te, fortiter excipiendos. Ecce tibi totum quod petisti pau. is verbis comprehensum. And c where * It is not by force of Speculations that one ascends to God. *Anatom. but by good affections; not by sublime Contempla de l'Ame. tions upon the Divine perfections but rather by a part. 1. c. humble, simple, and well resigned will; seeking, 16. aspiring, and persevering, assisted with a pure and naked faith or simple consideration of the Divine Majesty, worthy of all love, praise, honour, reverence. But if Gods Grace work not so effectually with a soule, at the first, in this affective way, nor any proficiency be observed therein, then ought the soul to repaire to a more vigorous excitation of it self by meditation and by administering to it self all those motives and Reasons possible, conducing to the end it aims at, a greater love of God.*

Reply to page 311.

Men given to sublime speculation are not so To. p. 331. capable, &c. From the Precedents an ob. §. LX. servation is made as by S Sophia so by many others; and decided, but not disproved, by this Author; That simple people, who are less nimble and subtile in their notions, and women, who are commonly stronger, and more tender in their Passions, by this way, which they can chiefly take, arrive many times to a greater degree of the Love of, and Union with, God, then persons of greater learning or witt, because, these are more apt to take the former way of speculation, and to use

vse their brain more, then the heart. *Abfcondit sapientibus; Revelat parvulis.* And here it seems the Churches purging pills, that is her directions, for Prayer, are not so harsh or ill to be taken, but that this Author saith* that women also easily swallow them without perceiving any bitterness in them.

* P. 332.

To. p. 332.
S. LXI.

Reply to page. 332.

A most admirable way of contemplation with the will, &c.

The applying of this word Contemplation to such an act of the will, is because, this its act is not single, but accompanied with a simple intelligence, or apprehension, and sight of the Object, performed by the Intellect, though, without any, or at least much, discourse thereof: Both which Acts therefore Contemplation includes: though of these two, the action of the will is much more considerable. And hence is the question in the Schools: *An contemplatio possit consistere in solo actu voluntatis?* With all Divine influxes into the Soul, both the intellect and will seem affected, though not equally: and the soul sees and tastes such celestial delights both at once. Neither are the Acts of the vnderstanding in Meditation to be conceived abstractively from all operation of the will accompanying them: nor those of the will in Contemplation, or fruition, abstractively from any operation of the vnderstanding. The common vse, and not an Etymology, gives law to the sense, of words: Else what word almost may not one make sport with? - *Videte, quoniam suavis est Dominus*: therefore as well

well *gustate*, *quoniam pulcher*: This said, besides what is explained before, I think I may securely pass on to the next Paragraph. p. 333. without a just charge of having left any Roman Fanaticisme behind me.

Reply to page 333.

To. p. 333.

The steps he sets down &c.

Of the §. LXII.

N. 1.

steps, in Order to the highest State of Perfection, which this life arrives to; (mentioned in Sancta Sophia p. 32.) 1. the first is the way of *Externall*, and *Imaginary Exercises of Prayer*; that is, using the Discourse of the understanding, and *Meditations*, as also *Vocall Prayer*; then which step Sancta Sophia observes many goe no further, but end their days in it; that is, In such *Meditations* is taken up the most part of their Devotions.

2. The second step is *the Exercise of the will and Affections*, which, after long practice, breaks forth into continual *Aspirations* and *Elevations* thereof.

3. The Third is *Divine inaction*, or the extraordinary, and supernaturall, and more sensible operations of Gods Spirit in the Soul wherein God acteth more then she, and which are not in her power at all to procure sooner, or retain longer, then God pleaseth: of which much hath bin said before.

4. After which usually, in the intervals of §. LXIII. these celestiall visits, do follow great Desolations of Spirit, as the Experienced have described them; partly arising from a sense of her loss, and an impatient longing after these favours, once tasted: and partly, out of a great.

N. 2.

N

nausea-

nauseating, and disrelish that she hath now of those entertainments of the Creature, from which she formerly received some content. Such we may imagine was that of the Prophet David, when he said- *Hæu mihi, quia incolatus meus prolongatus est, And- Concupiscit & deficit anima mea, in atria Domini,--* And after a *Non movebor in æternum* (Psal. 29.) an *Avertisti faciem tuam, & factus sum conturbatus.*

§. LXIV.
N. 3.

But not only this; but God also sometimes withdrawes even from his greatest Saints, & that for some long duration of time, any sensible assistance at all of his Grace, leaving the Soul as it were in its pure naturalls and as if he were quite departed from it, in great Aridity, obscurity, solitude, pressure and heaviness, disgusted with all things. she knows not why; performing still her Devotions and accustomed duties of Piety and the service of God as formerly, but without any sensible comfort in such performance; Meditation, Aspiration, Reading, very difficult, sterile, insipid, and seeming without fruit; only forbearing her consent to any sin, vanity, or sensuality, and not seeking any secular consolations. Much discouraged also at such times many are, in imagining, that God hath so deserted them, for failings in their duty, or for something wherein they have offended his Divine Majesty, which doubles this anguish. Or, if not this, at least they imagine it to be caused by some great indisposition of Body (as it is granted sometimes partly it may) so as some begin therefore to dispense for a time with

with the former exercises of their Devotion, and other pious employments. But notwithstanding many times in these, the poor Soul is mistaken; and this strange defection of Spirit, comes, without any such respects, meerly from the sole will of God, and is the ordinary course of his proceeding with those also, who are by his former Graces well grounded, and arrived to some degree of Perfection, and is sent only for their much greater advancement therein, and the rendring them more capable of higher favours; and therefore ought, as such, to be entertained with all equanimity, patience, resignation, and conformity to his Will.

These Consolations, and Desolations, take as it were their certain turnes in them; as they do, in a lesser degree, in all the Regenerate; they have by course a Day, and a Night, an Ascent towards God, and a Descent, and decadence into themselves; a vivification by and in him, and a Mortification in themselves; a Summer, wherein the branches shoot forth, and fruit comes to maturity, and a Winter when the root spreads more, and the Tree becomes more surely fixed. To all Gods Children do these vicissitudes happen, but these in a higher degree to the further advanced in Perfection; and the greatest Favours are preceded with greater Desolations: and these ordinarily proportioned one to the other. And alwaies necessary less or more are such purgations and refinings of the Soul by these interior Crosses, because alwaies something in

them is amiss, and as yet imperfect. Our natural corruption is still producing something in vs to be amended; and some self will, and self love to be pared away by this sharp remedy, whilst we are in this life. And the benefit of these *Desolations*, if rightly complied with, as well as of Divine *Consolations* is very great in many respects:

- §. LXV. For herein it is, that the Soul comes most perfectly to know it self, and all other Creatures; to see its own nothingness; and to be most perfectly purged, and cleansed from all self-love, and propriety: and herein it is most especially taught - *non quiescere in donis Dei, sed in Deo*; - and *Adorare Deum in Spiritu & Veritate*; not, in *Devotione*: and *Exercere se ad Deum in adversis, sicut in prosperis*; the seeking gust, and suavity, and consolations even in spiritual things being one of its imperfections since these are not God himself. Herein it is, that the Soul is preserved amidst such Divine Favours, which are apt to inflate it, in a due and necessary Humility (*Angelus Satana colaphisans; ne magnitudo Revelationum exollat me.* Saith the Apostle after his Rapt.) Herein its true love and adherence to God (*Qui veniendo adjuvat*; and then, *derelinquendo probat: Donis firmat*, and then *Tribulationibus tentat*; Saith
- *Moral. l. S. Gregory *) its perseverance and loyalty, 20. c. 19. are especially discerned, in keeping constant in the service of him, when deprived of all consolation in it; avoiding any application to the comforts of the Creature, when God hath thus as it were dismissed, and cast it of:
- But

But resigning it self and loving its misery for his sake, and because it is his will that it should be so. - An exercise wherein our Lord himself was pleased to be tried (that he might become a mercifull High Priest before God- and (experimentally,) that he might compassionate our infirmities in the great Desolation he vnderwent in the garden, the night before his passion. Where *capit pauerere & sedere*, saith the Evangelist, and that sad expression came from him *Tristis est anima mea usque ad mortem*. Tarry here, and watch with me. Yet these Desolations also, in a Soul thus far advanced in Grace, are not void of a mixture of ioy and satisfaction, that it hath alwaies in Gods will being performed in them; which will of God now in whatever happens is a constant consolation to it; and the Apostles precept of *Semper gaudete* is thus accomplished in such a Soul as well as his *orate sine intermissione*; and goe together. For there cannot want content, where the Mind hath its desire; nor doth such a Mind want this, that is vnanimous with the Divine Will: the want of which conformity, is only from the loving of Something that is against his Will. Wordly sorrows saith S. Gregory *affligentes, cruciant*; but thete Spiritual *reficiunt, dum affligunt*. In the one is, *In afflictione maror*, but in the other, *In merore letitia* * : Nay more true Sweetnes in these sorrows; then in the other's joys: And the abstaining in such a sharp triall from all sin against God, or seeking comfort from any thing besides him, or giving over her accustomed

Heb. 4. 15
- 2. 17.

Matt. 26.

37. 38.

Mark. 14. 33.

1. Thess. 5.
16. 17.

*Moral. 11.
23. c. 13.

customed exercises of piety, argues also then a close *union* of the Soul with God, though not so sensible; and that when it thinks it self farthest from him, it is in some sort the nearest to him. Lastly, by and vpon these Spiritual Desolations ordinarily it is, that the Soul afterward receives higher sensible visits, and caresses from God, then any former were; for which the Soul seems best prepared by this her extreme poverty, and lowness; and then it is, if ever, the Soul receives them with more gratitude; and both higher values them, and vilifies it self. And it is Gods ordinary way to exalt vs in proportion to our humility, and to be *Adjutor in tribulationibus*, as *in opportunitatibus*, when also the Soul is more endeared vnto him by her sufferings. All this I have said, to shew that these Spiritual Desolations (of which this Author* Ironically saith, Then, when one would least expect them, follow &c.) are a necessary part of the way to Perfection; and that the resistance of such pressures when they come, or a non-compliance with them in shewing much irresignation & impatience, in seeking to relieve such spiritual desertions with some secular contents in relaxing former holy practices and the like, disappoints the Soul of those following consolations, which are the proper reward of these sufferings, and disturbs Gods work in her, and good intentions toward her; and hinders her growth in virtue, by her retaining still those *imperfections*, and that *self-love*, which these, rightly received,

Psal. 9. 10.

* P. 333.

ved, would have purged, and mortified. This of the fourth step to Perfection, *Desolation*.

5. The fifth is a state more settled, constant, and tranquill, where neither these Desolations are so frequent or necessary; nor those Celestial Visits so violent, or so short.

A sad case &c. Now whereas, upon the first of these steps, this Author descants thus-
A sad case to end our days as Christ and his Apostles did; who used this low dispensation of praying to the last. But alas they never understood these unions with God in the Fund of the Spirit; they taught men a plain and intelligible way of serving God, and bid them looke for Perfection in another world. Thus he; I ask, did our Lord and his Apostles end their days only, or chiefly, in the first Step here; that of Meditation, and Discursive, or Vocal, Prayer; and never ascend to the second Step, exercising more, therein, the Will, and Affections, in Aspirations, and Elevations of the Soul to Gods. What think we of the most exalted Disciple S. Iohn every where discoursing so much of Love? and of our dwelling, by Love, in God; and God in vs? What of those Precepts- *Pray without ceasing. watch and pray always And with all perseverance therein?* Are these to be understood only of vocall and discursive prayer, the first step; or not rather of *affective* prayer, the second. (according to that- *Qui semper desiderat semper orat* :) which latter is also much easier to be continued. Again. What think we of our Lords spending so long time in Prayer, often mentioned in the Gospells? - *Rising up a great*

§. LXVI.

1. Jo. 4. 16.

1. Thess. 5.

17.

Luk. 21. 36

Eph. 6. 18.

a great while before day. for this purpose; Matt. 1. 35. Again, retiring into the wilderness, for a greater vacancy to it; Luk. 5. 16 Before the day of the Election of his twelve Apostles; (the twelve Foundations of his Church;) ascending into a solitary mountain, and there spending the whole night in prayer; His ascending again into another mountain, before he tooke his last iourney to Ierusalem, for the accomplishing of his Passion, taking three of his Disciples with him, where all the night again was spent in Prayer: for it is said, he descended not from the hill till the next day: and that, there, the three Disciples were surprised with sleep: In which Prayer they saw his countenance changed, and an anticipated appearance of his glory, such as he shall have when he comes to judgment, * and an apparition also of Moses and Elias; they by a supernaturall illumination, knowing also, who the persons were; and his disciple Peter in such an Extratick ioy, as that he cried out--

Luk. 9. 33. *Bonum est esse hic* &c. not knowing, saith the Evangelist, what he said. So, In our Lords being in Prayer presently after Iohns baptizing him, hapned the Vision of the Heavens opened, the Holy Ghost descending vpon him in a bodily shape like a Dove, scene by the Baptist: and a voice from heaven speaking to him, as here- *Thou art my beloved son*: And then a Rapt of the same Spirit, that carried him into the desert: Where also we may rationally imagin his time to have bin wholly spent in Prayer and Devotion; and this in

Luk. 9. 37.
32.

* 2. Pet. 1.
16.

Matt. 16.
18.

Luk. 3. 21.
22.

Luk. 9. 35.

such a degree, as to suspend and supersede the ordinary functions of nature as to eating and drinking; and in these his Prayers the Tempter to have assaulted him. What think we, again, of our Lords *Infirmis in spiritu* once, ^{Jo. 12. 33.} and again, in his Prayer to his Father for the resurrection of Lazarus? of the ravishing expressions of his love, and tender affection, & aspirations after a perfect union of all his with Him, and his Father, in his prayer after his last supper, delivered to. 17. c. from the 20. ver. to the end. And lastly of his *ἐκπνέγων* ^{Luk. 22. 44} *προσηύχεται* in the garden; with few words, but much passion; being in an Agony, and sweating blood and making frequent acts of Resignation, and conformity to the will of his Father. What think we again of S. Peters Extaticall prayer and his vision on Simon the Tanners house-top Act. 10. 9. and again S. Pauls in the Temple Act. 22. 17. *Whilst I prayed, I was in an extasie &c.* Did our Lord and his Apostles, in the Devotions here mentioned, not ascend at all to that which the Mysticks make the second step to perfection, the aspirations and Elevations of the will and affections; but only stay on the first step? and did they understand nothing of that the Mysticks call *passive Unions* with God? Their Extasies & Raptures and their being in the Spirit, their *ἀπενεχθήναι* 1. Cor. 12. 4. and *σεύσημος ἀκαλήτος* Rom. 8. 26. argue other wise. But then are *Passive Unions* the obscure and unintelligible way * p. 14. of serving God, that the Church teacheth in her Rules of Devotion; or, the end rather,

98 *The Roman Church's*

which her plain and intelligible way sometimes attains to ? Lastly, is there not, in some sort a state of *Perfection* also in this world ? 1. Cor. 2. 6. *wee speak wisdom among the perfect.* And Phil. 3. 15. *let us, as many as be perfect, be thus minded.* And Luk. 6. 40. *Every one that is perfect, shall be as his Master* (that is in sufferings like him.) The Author may do well to review this passage.

§. LXVII.

He describes the progresse towards this state, &c.

These expressions of a graduall Recollection of the Faculties, the *External*, *Internal*, *Inferior*, *Superior*, in a suspension and cessation of them from working on the Creature and its Images, and their being fixed on God in perfect *Contemplation*, are only mentioned (out of Harphius* and others) by Sancta Sophia, * not justified: after which he concludes only this: *It is certain* that by a frequent and constant exercise of Internal Prayer of the will joined with Mortification, the Soul comes to operate more, and more abstracted from sense, and more elevated above the corporeal organs and Faculties.

*p. 575. 509

* 2. vol. p.

244.

To. p. 334.

Reply to page 334.

§. LXVIII.

The state of nothingness, &c.

How

the Creature and all its Glory, and among the rest the Soul also itself appears a meer *Vacuity*, and emptines, and *Nothing* to a Soul filled with the love, and with a more special and perceptible sense of God within it: and How God himself also then more clearly appears. *No such thing* as we do, or can, conceive of him by sensible imaginations; and is truelier known

known negatively by vs, what he is not, then positively what he is, enough hath bin said already,* and more needs not; vnless I should * §. 51. and observe here this Author's diligence in raking ^{53.} vp severall litle heterogeneous patches out of severall pages and chapters, and weaving them together as one piece, either cutting of the explications, or not giving them entire, to render all obscure, and so pertinent to his subiect, *Fanaticism*.

A feeling of her not being &c. Sancta §. LXIX. Sophia * saith this: *that the soul so advanced in* * 2. vol. p. *contemplation comes to a feeling indeed of her not* ^{304.} *being; and by consequence, of the not being of Creatures; and that this is a reall truth.* But then goes on: *Not as if the Soul, or other creatures* " *either did cease according to their Naturall* " *being; or as if a naturall Being were indeed* " *no, real Being: but that the Soul truly ap-* " *prehends now, that they have no such Being* " *of themselves, but all of God.* Whenas formerly in her sinfully adhering to them and " *staying in them with love, she carried her* " *self toward them as if she thought them to* " *have a being and subsistence of, and in, them-* " *selves, and not of God, and that they might* " *be loued in themselves, &c.* And thus I suppose the mist that was cast before the Readers eyes is dispelled. But the Author having recited Sancta Sophia's words as far as (*which is a reall truth* ,) here gives over and draws the curtain before his Reader, that he may see no further: and then goes on: *A reall truth or else intollerable nonsense*; and so, as after a

great victory, displays his colours till we come to his §. 15. concluding, that he leaves such stuff to be understood by mad men, and practised by fools. So Festus said S. Paul was mad, when he spake such the words of truth, and soberness.

To. p. 335.

Reply to p. 335.

§. LXX.

As this Author saith Friar Bernard, &c.

If what is said of Friar Bernard, and Massius be true, which I am not obliged to justify, of their making some un-articulate groans or noise, or strange gestures and motions, in the fervour of their Devotions, so we read also of the *spiritus groanes* Rom. 8. 26. And Da-

2. Sam. 6.

14.

1 Sam. 19.

24.

Jer. 1. 6.

vulg.

vids dancing; and Sauls stripping of his cloaths at Ramach, and lying naked for a day and a night; And Massius his V.V.V. seems no more then the Prophet Jeremys. *A.A.A.* Grief and Feare have their inarticulate notes, and extravagant Gesture, why not Joy and Loue?

Habent finis voces affectus, per quas, se etiam cum nobunt, produnt. Saith S. Bernard * speaking of

* in Cant.

Serm. 67.

Contemplation.

Proposed the not doing &c.

Sancta So-

* 1. vol. p.

63. To. p.

336.

phias words * §. 12. are-- Generally and ordinarily speaking, when there is proposed the doing, or not doing, of any external work, and that both of them are in themselves lawfull (that is the doing or not doing them, *

* Sancta

Soph. 1.

vol. p. 246.

when we have no obligation to either by vertue of any external law) the Divine inspiration in Contemplative Souls moves to the not doing; because this is more suitable to their present state; and to that abstraction of

of life which they profess : except when the doing may proue a mote *beneficiall mortification to self-love*. This Author gives it vs here thus- *Generally, when there is proposed, the not doing or doing of an external work, and both of them are lawfull, the Divine Inspiration moves to the not doing: changing here Generally speaking, or most commonly; into Generally, when, or alwaies when.* Again omitting the limitation (*in Contemplative Souls*) and the (except) that follows, and Sancta Sophias Reason as for these Contemplatives, Having thus prepared this passage, and rendered it easie for a Confutation, he falls to battering down his own work; and goes on. *A most excellent and Apostolicall Doctrine &c.*

The doing things meerly for Edification, &c. §. LXXI.

It is not strange, That one good work may be an impediment to another, as to some present circumstances better or more necessary. As for example : A woork done meerly for *Edification*, may be an impediment to our *Prayers*, at a time when this latter duty is more necessary. As the Apostles had *inspirations* for external works, preaching &c. and for giving good example thereby, so doubtles at other times, they had, of forbearing these, and retiring rather to *Prayer*; and it is not to be believed, that they, who exhorted others to *pray continually*, omitted this duty themselves. Again; As they had holy Inspirations to external works, to preaching &c. so may another have them to forbear preaching; and rather to be take himself to Solitude, Reading,
Medi-

Act. 10. 9.

Meditation, as this is more necessary and beneficial to himself, then his doing the former would be to others. Nor I hope was S. Iohn Baptist's busines in the desert, whose chief practice there must needs be Prayer; nor Anna's in the Temple, who is said *not to have departed thence, but served God there with prayers night and day*, vnlawfull employments. And so it is, that an undilcreet zeal of doing good to others hinders many imperfect Souls from that charity, and robsb them of that time, which they owe much rather to themselves.

Reply to p. 337.

To. p. 337.

§. LXXII.

What becomes of all the precepts they have left vs, &c. The precepts the Apostles have left vs of doing good, of mutual edification, of constant busines besides the Commands for the outward duties of worship, are affirmed by none to be hindrances in the way to Perfection. Nay further; so much, in any of these, as the Apostles have commanded, is necessary to *Perfection*. But will this Author say, that the Contemplatives, or Sancta Sophia in their Rules oppose any of these, or other external duty whatever, in such time, and place, and other circumstances, as the Apostles have commanded it? For, so often, the omission of it is not lawfull (they always suppose) but a sin. Or, 2. will he say because externall good works, outward duties of worship &c. are Apostolical Precepts, therefore private prayer is none? Or 3. will he argue: when ever we can do any of these, therefore we may not at any such time better omit them, and do something else?

else: All these consequences are faulty. Affirmative Precepts oblige not all persons, not at all, times; and the Acts of them are in *consilio*, not *Præcepto*, except in some case of necessity; and then *toties quoties*, the Contemplative's Devotions, as they profess are to be laid aside.

Internall liver to pretend &c. Sancta *§.LXXIII.

Sophia grants Spiritual Persons sometimes to have such Supernaturall Favours; yet would it not have such persons- *easily to pretend them* (least perhaps they may be mistaken, when indeed they have them not;) *Nor so much as desire them*, nay rather pray against them, "least considering their own weakness, they should abuse them to vanity and pride: "lastly nor to esteem, or execute any thing according to them, *unless approved by Superiours.*"

Obliged to resign their judgments, &c. §.LXXIV.

S. Sophia's words are-- *In such cases all Souls are not so absolutely obliged &c.* Which Proposition is brought in here by this Author, but the Cases left out: After which manner Catholick Casuists, and Schoolmen are very ordinarily vsed by Protestant Writers, and particularly by Doctor Tailor, whom this Author much follows. Now, the Cases are: 1. If the Souls be such as are eminently perfect, & not litle experienced, and such as have not as yet their senses well exercised in discerning Good and Evil; 2. that there be great certainty, that the Internall Direction is from God. 3. and that it be in actions good or indifferent

ferent, and where is no question or Scruple in such person of the lawfulness of either doing or omitting it: 4. that if a Superior should Command any thing contrary thereto, he is to be obeyed, and no such interior Illumination, or call obligeth in such case: * 5. that where no such contrary command, yet, if the matter be of considerable moment, the express approbation, or permission, of their Superiour is to be observed. * Let this Author fit these Cases to the Fanaticks: And then let the Fanaticks, in Gods name, take their Liberty. For it is not necessary, where no reasonable cause of doubt, or fear of Sin, to consult; or, when consulting, to resign our judgment to others concerning any thing that happens to vs; provided, such allow it a thing good or indifferent. But we may not argue here; If some in some things have no cause, therefore none in anything can have any cause, of Scruple, and of consulting & following anothers counsel.

* S. Sophia. 1. vol. p. 138.
* 1. vol. p. 147.

§.LXXV. *M. Cressy in his preface, &c.* M Cressy in his Preface, as also Sancta Sophia do at large shew the difference between the *Inspirations* or *Revelations* allowed in the Church of Rome, and those of *Fanaticks*, in the places, and words cited before §. 15. Those of the Fanaticks being easily discernable to be false, and suggestions of the Evil Spirit, not by Prayer only, but by the *Divine laws*, these inspirings being pretended by them in things not indifferent, but directly contrary to these Laws: But the passages which this Author here

here selects, (and omits the other that were to the purpose,) are concerning the motions of Gods Spirit in matters, or actions, & omissions, agreed on to be in themselves indifferent, and lawfull, or also good. Within which bounds had the Fanatick Inspirations contained themselves, some mistakes perhaps there might have bin, but hurt none, either to the Church, State, their neighbours, or themselves, as to sinning.

Nothing but the assistance of Divine Grace, §. LXXVI.
 &c. Nothing more is here meant by Divine Inspirations, then the assistance or efficiency of the Divine Grace, illuminating the understanding with a right judgment, and infusing into the Will right inclinations, and desires, (that is the most conformable to Gods will) as to our doing, or omitting such particular actions, as are dayly suggested to vs, we know not by what Spirit, and do fall vnder our Deliberation. Which Divine Inspirations was it foolishness hietetofore; or is it now, to justify, and confirm, against those who seem professed enemies of them, and stile them Fanaticisme?

The only meanes imaginable that can be proper, &c. The repairing to Prayer, in the best manner, we can make it, is a proper naturall, and most efficacious way to obtain a supernaturall light (from Gods Spirit) to discern his will in all our actions; speaking of such as are indifferent, and such wherein neither we, nor any others, have any externall certain, Rule, all circumstances considered, whereby we may

be guided; as we have in all such other actions the lawfulness which is doubted of; Which yet is not said, as if Prayer were the only means of our direction in these, so as to exclude the making use of, either our own Reason, or other mens Advice; as is said before.

§. LXXVII. *To make Enthusiasm necessary to distinguish,* &c. Now this is not making *Enthusiasme*, but *Prayer* a meanes to obtain the illuminations of Gods Spirit, to shew vs, in two things suggested to vs, which of them comes from Ir, or which is more conformable to Gods will, that so we may follow, and obey it; And what a Christian is he, that being doubtfull, especially in two affairs of much concernment, which to make choice of, doth not retire to his Prayers, desiring God to direct him in such a particular, and promising to do that which he shall be pleased, by any way, to signify to him to be more conformable to his Will, and more conducing to Christian Perfection (as certainly the one may be much more then the other, although both contained within the generall bounds of Good, or indifferent?) And then what *Illumination* he prays for, why may not he also expect? Again who is there, much frequenting Prayer, that doth not perceive in them some illustrations, and influences entering, and injected as it were, into his mind without his own procurement, touching a more perfect knowledge of himself; or the immense Love of God to Mankind, or some acceptable service he may do to God or his neighbour; or secret reprehensions for some Faults;

Faults; or admonitions for the better ordering of his life; *spiritu* (as our Lord Saith Io. 3. 8.) *spirante ubi vult*, and he not knowing whence such things come, or how they passe away; yet these things we are assured must be from Gods Spirit, because no *good thought* is from ourselves. And why may not we imagine the same, (a due preparation being supposed) of the thoughts injected in our doubtings, and requests, concerning actions left free, and vndermined by the Divine declared will, what way in these we may rather take, the better to serve and please him. God forbid, that the name of Enthusiasme should deterr Christians from such a practice, or hearkning to this internall Language; Or (as M. Cressy expresses it in his Preface *) *should render Prayer and by Prayer, the obtaining of Divine Grace, a suspicious exercise* And I wish the Author would a little better weigh his words, and the maligne influence they may have on others. We say then; *Divine Inspirations* are necessary (for Grace, as well *furtheres*, as *prevents*, vs) to distinguish the motions of the *Good* and *Bad* Spirit in our minds in matters purely indifferent (which may be proposed to vs, by either of these Spirits for a different end,) where we have no other extenal *Rule* to iudge these motions by, as we have in all internal suggestions concerning such other matters, as are either directly commanded or prohibited, by Gods Law. And it is by this latter way of discovery, and not the former, that M. Cressy shews the suggestions of *Fanaticks* to

* P. 19.
P ij be

be *satanicall*.

To try Illuminations by Inspirations; and so
 §. XXVIII. Inspirations by Illuminations, &c. This Au-
 thor since Lauds Labyrinth dreams much of
 Circles. To me there appears no more of a
 Circle, or Identically proof here, than in the
 proving of the *Scripture* by the *Church*, and
 the *Church* by the *Motives of credibility*. Or,
 than in the Protestants proving their *Church*
Authority from the *Scriptures*; and *Scriptures*
 from *Unwritten Tradition*.

See before
 §. 15. To.
 P. 339.

The discerning
 of the motions of the Spirit, by other second
 motions of the same Spirit more manifest to
 vs, is no circular proof, or evidence, no
 more then this; when a friend unknown,
 doth me a favour, and afterwards tells me,
 he did it, *The things of the spirit*, saith the A-
 postle, *are discerned spiritually* (that is, Surely,
 by the Spirit) and, vers. 12. we have received
 1. Co. 2. 14. *the Spirit of God, that we might know the things*
that are given to us of God; (that is, by his Spi-
 rit) And the Gift of Discerning of Spirits (1.
 Cor. 12. 10.) is a gift, or operation of the
 Spirit; and *the spirit, in bearing witness to our*
 Rom. 8. 16. *spirits that we are the children of God*, or born
 again of the Spirit, bears witness of it self.

New Revelations, and as great &c. New
Divine Revelations are pretended by *Fanaticks*;
 As great, or greater, or frequenter, are pre-
 tended by the *Church*; By the one truly; by
 the other falsely; the *Divine laws* being Iudge.
 But no new or *strange Revelations* are preten-
 ded by, or in the *Church*: that is such as de-
 liver any new thing contrary to or dissonant
 from

from the *old*: of which M. Cressy there speaks; and the latter following words sufficiently explain the precedent; which this Author, after 2. pages discourse vpon *new*, is pleased to take notice of, p. 242. where he goes on--
Yet M. Cressy saith, they are not seditious &c.

Reply to p. 340.

To. p. 340.

To hearken to the Immediate impulses the Spirit of God, &c. Catholics, as well as Fanaticks affirm; *that men ought to hearken to the immediate Impulses* (I suppose he means inspirations) *of the Spirit of God within them.* And will not this Author say so too? But no Catholick pretends, *that God acquaints him with his mind and will, in a way peculiar to himself;* and not such, as is, or may be, common to all others, that are in the state of Grace.

§. LXXIX.

Who did not boast of so many Raptures &c. Rapt, and Visions in the Catholick Church are not to be distinguished from Fanaticism by the degree, or the number, of them, but the quality.

As though the case were the very same, &c. §. LXXX.

The Prophets and Apostles received truth by Revelation (saith Blosius) therefore others may. But he saith there also *Denique sacra Scriptura Divinis Revelationibus sunt plena; Revelationibus* made to others, I hope, besides Apostles, and Prophets, witness. 1. Cor. 14. 26. 30. and so he concludes *Dominus semper potuit, semperque poterit, operari quod vult in mundis animabus*: that he may bestow such Revelations on others still.

New and strange Revelations made to four §. LXXXI.

Women

women Saints, &c. New Revelations and

Visions taken in any sense, save as these oppose the Old ones, I mean the Scriptures,

*Act. 2. 17.

Blosius had no reason to disbelieve, since it is a promise vnder the Gospel *- your sons &

"your daughters shall prophesy; your yong-

"men shall see visions; and your old men

shall dream dreams; and that *this spirit should*

be powred out not only on our Lords men servants,

but also on his hand maidens; ver. 18. as, on

the four daughters of Phillip the Deacon Act.

21. 9. And we find Anna having Revelations,

as well as Simeon. And what means this Au-

Luk. 2.

thor in these words. *Melancholick women; Hy-*

steriall vapours &c? Are women more remote

from the Graces of the Holy Spirit, then Men

or, are not these to be equally honoured

when they appear in that Sexe? As for the four

women Saints, the particular Persons here

named, the Sanctity of their *Lives* is recorded

in Church History; their *Festivals* were cele-

brated in the Publick Liturgy through all the

Western world before the appearance of Lu-

ther: their *Revelations* are pious and consonant

to Scripture.

6.

We have before shewed how much they were

LXXXII.

approved, &c. The more ample this Au-

thor hath shewn such testimonies to be, the

more, methinks he condemns his own cen-

sure, in his going against the *Common Reason*

of the Church; and so, if this may argue any

faulty presumption in him, he hath no cause

to be angry with Blosius for praying for this

Pardon.

Reply

Reply to p. 341.

To. p. 341.

What means that saying in the Spirituall exercises, &c.

§.
LXXXIII.

I have an Edition of the Spirituall Exercises printed at vienna 1563, that is after S. Ignatius his death (and therefore nothing added to them since;) and before 1574. wherein I can find no such passage. Nor is it (as this Author confesseth) to be found in the later Impressions. Is he not then hard put to it, to find *suell* enough for enflaming the popular hate against Catholics, that runs to such old Editions for it (and this only out of a report, not knowledge, that it is there) when the newer do not supply it; Nor yet will forgive nor forget their fault (Suppose one) when he finds, they have amended it? But now to consider the words, so happily discovered. The words are these: It is the great perfection of a Christian to keep himself indifferent to do what God shall reveal to him, and not to determine himself indifferent to do what he hath already revealed, and taught in the Gospell.

Their sence must either be this; that S. Ignatius directs his Sons *not to determine* themselves to do what God hath already revealed, and taught in the Gospell, but to keep themselves indifferent to do the contrary, if revealed to them. Or *els* That they are not to determine themselves to do only what God hath already revealed, and taught in the Gospell. (that is as to the things commanded, and prohibited there;) but also to keep themselves indifferent (as to the things on either side lawful to be done

done) to do that, which God shall reveal to them. that is, shall reveal to them, recommending it to him in Prayer, by the internal illuminations and inspirations of his Holy Spirit to be, *ad maiorem Dei Gloriam*, and more conformable to his Will. Of which much hath bin said before §. 21. &c. Of these two senses the former is too gross and impious in conscience for S. Ignatius to prescribe to his whole Order in a book pretending Devotion, and so publick in the face of the whole Church; let this Glorious Saint be supposed as great an Hypocrite or Fanatick as this Author would make him. For what Fanatick will say so much? In the latter sense I see no harm vnless the word (*reueale*) displease; but then change it into *God shall inspire them*, and the Protestants common Prayer Book will iustify the language.

§.
LXXXIV.

That is for new and strange Revelations too;
&c. If Mother Iuliana's Revelations have many things new and strange, yet, if therein be nothing contrary to Faith or *Good manners*, nor words taken in a modern-improper sense will amount to Heresy, I hope this Author will not put her in the List of his Fanaticks; vnless he can make good the same of them; or, that he can prove her old English to be Fanaicism, but then let Chaucer also look to himself.

Reply to page 342.

To. p. 342.

§.

LXXXV.

As though the persons were ever the least madd &c. I suppose this Author would have spoken with more reverence of Confessors

fessors (that is , Ecclesiasticall Superiours) than to make their Office the keeping of Madmen , had he remembred that the Church of England in her Liturgy recommends *Confession* ; but, this, so litle praetised , he might the easier forget it. Men chained can do no harm ; as Fanaticks are in the Roman Church, thanks to their Holy keepers ; and for the persons vnder such custody, their being sober, or mad, (for, either they may be) it is fit the Church should rather iudge of it then this Author ; who here pronounceth that *Madness* , which these Confessors , and the Church take for *Perfection*. And so it is, that All persons being diligently watched by these keepers, those judged Fanaticks by the Church, all , sooner, or later, even all those with much pains collected in this Book by this Author, that were truly Such , have bin crushed by her hitherto ; and have no present being: I wish it were so with the English Fanaticks. But whilst they do impose no such keepers over them , nor can iustly deny that liberty of iudgment to others , which they have taken to themselves, what hope is there of their suppression, or, what iust Laws, I mean Ecclesiasticall, can there be made for it ?

We are not to think that the Principles, &c. §.

For the seditious or rebellious facts of any LXXXVI Fanaticks in the Catholick Church disobeying, or breaking loose from their keepers, if any such can be proued by this Author, they are not iustified by the Church, or its *Principles* , and so he looseth his labour in

Q thinking

114 *The Roman Church's Dev. Vind.*

thinking to preiudice the Church by them, any more, than by proving some Adulterers, Homicides, Blasphemers to have bin in it. And within the memory of man the Church of England was not free from having such facts committed by some of her Body and Communion; yet, I suppose this Author will maintain, without her guilt.

And here I take of my Pen wearied with following a person whose sense much fails his rage against the Catholick Church; and who hath much more of Raillery, then Reason: Hoping these, short Animadversions may conduce some what, if not to the vndeceiving of himself (for I fear his defect lyes not there) yet of others, in a matter of the greatest consequence, *Devotion.*

F I N I S.

7.
s,
r.
h
h
d
ll
h
s
d
y
g
)
-